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CAMPŪRĀMĀYAṆAM

BĀLAKĀṆḌA

Introduction, English
by
VIDYĀRATNA, PANDIT S. RANGACHAR, M.A.

Samskrita Sahitya Sadana
2, DEVAPARTHIVA ROAD, CHAMARAJAPURAM
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अथ सरसिजयोनेराज्ञया रामवृत्तं
करबदरसमानं प्रेक्ष्य दृष्टया प्रतीच्या ।
शुभमतनुत काव्यं स्वादु रामायणाख्यं
मधुमयफणितीनां मार्गदर्शी महर्षिः ॥

Then, at the behest of Brahma, the great sage (Vālmīki), a seer of the styles of nectareous words, composed the auspicious and sweet poem named Rāmāyaṇa, having beheld with his inward vision the whole story of Rāma as if it were a jujube fruit on the palm.

— *Campū rāmāyaṇa I 8*

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INTRODUCTION

A literary composition is generally termed Kāvya[1] in Sanskrit. This Kāvya is recognised to be of two kinds—1. Dṛs'ya and 2. S'ravya. Under DṚS'YA, we have the *drama* and such other *seeable* literary writings, while under S'RAVYA we have[2] 1. theProse 2. Poetry and 3. a mixed variety of prose and poetry called the CAMPŪ.

The word Campū is derived from the root [3]चम्प् (10 u.-to go; to move) and is generally used in the feminine. The Campū species of composition appears to have got this name by its providing free scope to the poet to reveal his talents both in prose and verse in such a way that the kāvya moves on smoothly entertaining the reader with varying melodies.[4] Daṇḍin recognises this type in his Kāvyādars'a where he defines it thus— गद्यपद्यमयी चम्पूः[5]। From this, it is obvious that the Campū

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1. Cf. a) रमणीयार्थप्रतिपादकः शब्दः काव्यम् । — जगन्नाथपण्डितः
   b) वाक्यं रसात्मकं काव्यम् । —Sāhityadarpaṇa I
   c) तददोषौ शब्दार्थौ सगुणावनलंकृती पुनः क्वापि—काव्यप्रकाश I
   d) शरीरं तावदिष्टार्थव्यवच्छिन्ना पदावली—Kāv. I 10.
   e) निर्दोषा लक्षणवती सरीतिर्गुणभूषिता ।
   सालंकाररसानेकवृत्तिर्वाक् काव्यनामभाक् ॥—चन्द्रालोकः I 7
2. गद्यं पद्यं च मिश्रं च तत् त्रिधैव व्यवस्थितम् । —Daṇḍin
3. चम्पयतीति चम्पूः—that which moves (smoothly).
4. Cf. Bhoja's praise of the campū-stylein his चम्पूरामायण I 3
   गद्यानुबन्धरसमिश्रितपद्यसूक्तिः हृद्या हि वाद्यकलया कलितेव गीतिः ।
   तस्माद्दधातु कविमार्गजुषां सुखाय चम्पूप्रबन्धरचनां रसना मदीया ॥
5. गद्यपद्यमयं काव्यं चम्पूरित्यभिधीयते—Vis'vanātha.

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kind of literature was current even before him, i.e. 7th cent. A.D. But no Campū-kāvyas as such belonging to that period are available. The (1) Jivandhara-campū by Haricandra is assigned to the 6th century A.D. by some scholars, while Prof. T. S. Kuppuswamy Sastri[6] holds that he lived after 900 A.D. No doubt one Haricandra is spoken of as a celebrated author by Bāṇa,[7] but we cannot be sure that the [8]Haricandra mentioned by Bāṇa is the [9]same as the author of the Jīvandhara-campū. Although earlier campū works are not available, the campū style must have been freely employed for their compositions by writers even from early times, for, we have in the [10]Vedic Ākhyānas, in the Buddhistic Jātakas, in the Purāṇas and in fables, plenty of passages where prose comes in between verses. However, the earliest Campū-kāvyas as such that we are now in possession of belong to the

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6. Intro. to Nilakaṇṭha-vijaya (Bālamanorama series)

7. पदबन्धोज्वलो हारी कृतवर्णक्रमस्थितिः ।
भट्टारहरिचन्द्रस्य गद्यबन्धो विभाव्यते ॥ —Harṣa-carita

8. Haricandra is classed with other great poets in the Sadukti-karṇāmṛta (5139)—

सुबन्धौ भक्तिर्नः क इह रघुकारे न रमते
धृतिर्दाक्षीपुत्रे हरति हरिचन्द्रोऽपि हृदयम् ।
विशुद्धोक्तिः सूरः प्रकृतिमधुरा भारविगिरः
तथाप्यन्तर्मोदं कमपि भवभूतिर्वितनुते ॥

9. Hultzsch denies the identity (Journal of the Mythic Society XII 318); and Peterson is uncertain (see his Report on the search of Sanskrit Mss. in the Bombay circle I to IV)

10. e.g. S'unahs'ephopākhyāna, otherwise known as Haris'-candropākhyāna in the Aitareyabrāhmaṇa.

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10th cent. A.D.[11] and they are, besides the above mentioned Jivandhara-campū, (2) NALA-CAMPŪ (or the Damayantī-kathā) by Trivikrama or Simhāditya (914–16 A.D.) and (3) YAS'ASTILAKA of Somadeva[12] (951 A.D.). The (4) Rāmāyaṇa-campū by Bhoja (1048-63 A.D.) comes next and is a very popular campū. Abhinava Kālidāsa, who has not left his real name, also belongs to the 11th cent. and his (5) Bhāgavata-campū is noteworthy. Ananta-bhatta,[13] the author of (6) the Bhārata-campū and (7) another Bhāgavata-campū, is said to be a rival of Abhinava Kālidāsa. Although rivalry between poets should mean that they are generally contemporaries, some scholars hold that Anantabhatta belongs to the 15th century A.D. The (8) Vis'va-guṇādars'acampū of Veṅkaṭādhvarin (17th cent.) is a very famous and remarkable production which is both instructive and interesting as it is satirical from beginning to end, [14]exposing the defects of the social and religious conditions of that period in South India. The (9) Nilakaṇṭhavijaya-campū

11. The inscriptions of Hariṣeṇa which belong to the early centuries of the Christian Era are of course in the Campū-style.

12. This Somadeva is different from the author of the Kathāsaritsāgara.

13. दिगन्तर-लसत्कीर्तिरनन्तकविकुञ्जरः ।
प्राणैस्तुल्यं सरस्वत्याः प्राणैषीच्चम्पुभारतम् ॥

14. It is said that before the author could complete this satirical work he lost his sight and that he regained it only after praising Lakṣmī and S'rīnivāsa by writing the two excellent stotras, viz., Lakṣmī-sahasram and S'rīṇivāsa-sahasram.

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by Nīlakaṇṭha Dikṣita (1638 A.D.) is also a very popular work.[15]

The five campus, namely, 1. रामायणचम्पू 2. भारतचम्पू 3. भागवतचम्पू 4. विश्वगुणादर्शचम्पू and 5. नीलकण्ठविजयचम्पू constitute what is generally called the पञ्चचम्पूs.

THE CAMPŪ-RĀMĀYANA

The Campūrāmāyaṇa (sometimes called Rāmāyaṇa-campū) is a proso-poetic composition narrating the story of Rāma as described by Vālmiki in his well-known Rāmāyaṇa. Many a time the very words of Vālmiki are used in the course of the work. Every kāṇda begins with the same word as the one found at the commencement of the corresponding kāṇda of the Rāmāyaṇa.[16] The work is very popular. This popularity appears to be due to its being a very faithful narration of Vālmiki's version of the story of Rāma in an elegant style.

The Campū-rāmāyaṇa ascribed to Bhoja is an incomplete work, as the author wrote up to the end of the Sundarakāṇda only. The subsequent (Yuddha) kāṇda has been supplemented by Lakṣ-

15. For a full survey of the Campū literature in Sanskrit, see our 'History of classical Sanskrit Literature' pp. 125 ff.

16. Cf. the following commencements of the corresponding kāṇḍas in the two works—

1) गच्छता दशरथेन...Cāmpū R.	II	गच्छता मातुलकुलं....Rām.	II
2) प्रविश्य विपिनं महत्....... ,,	III	प्रविश्य तु महारण्यं........ ,,	III
3) स तां सतां बुद्धिमिव........ ,,	IV	स तां पुष्करिणीं गत्वा...., ,,	IV
4) ततो हनूमान्दशकण्ठ........ ,,	V	ततो रावणनीतायाः .... ,,	V

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maṇa,[17] the son of Gaṅgādhara and Gaṅgāmbikā. He lived in a village named Sanagara, probably in the Circars. He is the author also of the Bhārata-campū-tilaka.

The sequel to this work embracing the Uttarakāṇda of the Rāmāyaṇa is called Uttaracampū. Besides the one noticed as XVI 8180 in the Descriptive Catalogue of Sanskrit Mss. of the Mysore Oriental Library and printed in Mysore, there are other Uttaracampūs by Yatirāja,[18] by S'aṅkarācārya,[19] by Hariharānanda,[20] by Rāghavācārya,[21] by Garalapuris'āstrin[22] and by Veṅkatādhvarin.[23]

The Campūrāmāyaṇa has been commented upon by Rāmacandra,[24] Kāmes'vara,[25] Nārāyaṇa,[26] Mānadeva,[27] Ghanas'yāma[28] and an anonymous person.[29]

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17. The story of the Yuddhakāṇḍa has been supplemented also by Rājacūḍāmaṇidīkṣita (see Adyar Sanskrit Mss. catalogue II 22), by Ghanas'yāma—[D.C.]Descriptive Catalogue of Madras Oriental Mss. Library XXII 8615-16) and by Ekāmbaranātha (E. Hultzsch's Reports, Madras 1905, III 1681)

18-20. Nos. 302, 292, & 170 in the cata. of Mss. in Private Libraries of the N.W. Provinces, Benares and Allahabad.

21. Catalogue of Sanskrit Mss. in Mysore and Coorg by L. Rice, 248

22, 23. Printed in Mysore.

24. Ed. Nirnayasagar Press, Bombay.

25. [T.C.] Triennial Catalogue of Sanskrit Mss. Madras II 2372 and III 3789.

26. D.C. Madras XXI 8312.

27. T.C. III 4020.

28. D.C. Madras XXI 8219.

29. Hultzch's Reports III No. 2170.

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THE AUTHOR

The view that the Campūrāmāyaṇa is the work of Bhoja (of Dhārā) is probably wrong; for, the colophon of the work simply states that it is 'विदर्भराजविरचित.' The exact name of the author is not mentioned. But at the beginning of the Yuddhakāṇda, its author Lakṣmaṇa clearly states that the earlier kāṇdas were composed by Bhoja,[30] which we may accept as quite reliable. Then comes the question 'Who is this Bhoja?' He cannot be the same as the author of the Sarasvatikanthābharaṇa, S'ṛṅgāraprakās'a etc., as the colophons of these works are not the same as that of the Campūrāmāyaṇa. Cf.

I a) इति श्री महाराजाधिराज श्री भोजदेवविरचिते सरस्वतीकण्ठाभरणे

b) इति श्री महाराजाधिराज श्री भोजदेवविरचिते शृङ्गारप्रकाशे.......

II इति श्री विदर्भराजविरचिते चम्पूरामायणे........।

The Sarasvatikaṇthābharaṇa, S'ṛṅgāraprakās'a and other works are assigned to Bhoja of Dhārā. The city of Dhārā is in Mālva, while Vidarbha, of which the author of the Campūrāmāyaṇa was king, is Berar. There is also this geographical difficulty to accept the identity.[31] All the same, we feel that it is not unlikely that the colophon of the Campūrāmāyaṇa originally read इति श्री वैदर्भीराजविरचिते etc.,

30. Cf. चेतः स्निह्यति तत्र देशिकपदाम्भोजे च भोजे मम। I d and भोजेन तेन रचितामपि पूरयिष्यन्नल्पीयसापि वचसा etc. 2ab; also Ghanas'yāma (Tanjore palace Mss. Catalogue VII 3149)—अथ विदर्भदेशाधिपतिः कविवदान्यः स्वयं कविः भोजराजः पञ्चकाण्डीं...

31. There have been several Bhojas. See R. Mitra, J.A.S. Bengal XXXII 93 and Weber's Indian Literature.

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in order to lay stress on the mastery its author (Bhoja of Dhārā) had over the Vaidarbhī style (as will be pointed out in the last section of this Introduction) and that the term 'वैदर्भीराज' became विदर्भराज in the hands of later scribes who perhaps could not comprehend the real significance of this peculiar term वैदर्भीराज.

LIFE OF BHOJA

Bhoja of Dhārā, to whom tradition assigns[32] the Campūrāmāyaṇa, was the celebrated king of the Paramāra dynasty. He is known to have been a contemporary of king Ananta of Kasmir[33] (1028-1089 A.D.). Bhoja had a very glorious reign between 1018 and 1063 A.D. Abdul Fazal in his Ain-i-Akbari says that it was Bhoja who shifted his capital to Dhārā from Ujjaini.[34]

Bhoja was a great warrior. He fought several battles with neighbouring kings as also with the forces of Muhamad of Ghazni. Besides this, he was a great patron[35] of learning, being himself very

32. Karuṇākara says that Bhoja wrote the Campū to illustrate his views on Grammar recorded in his Sarasvatīkaṇṭhābharaṇa (see Triennial Catalogue of Sanskrit Mss. Madras IV 5459). This view is not reliable as the writer couples the names of Bhoja and Kālidāsa.

33. See Rājataraṅgiṇī VII 190-193, 259 and Seshagiri Sastri [I.A.] Indian Antiquary I 340.

34. See Seshagiri Sastri, I.A. I 319.

35. The Bhojaprabandha states that Bhoja used to honour every poet who composed a good s'loka in Sanskrit, by paying him so many lakhs of coins as the number of the letters in the s'loka. Cf. 'राजा (अक्षर) लक्षं ददौ ।

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learned. "A Mosque[36] at Dhārā now occupies the site of the King's Sanskrit college, in a temple dedicated appropriately to Sarasvatī, the goddess of Learning." "The great Bhojpur lake,[37] a beautiful sheet of water to the south-east of Bhoopal, covering an area of 350 sq. miles formed by masonic embankments closing the outlet in a circle of hills, was his noblest monument and continued to testify to the skill of his engineers until the 15th century when the dam was cut by order of a Mohammadan king and the water drained off. The bed of the lake is now a fertile plain intersected by the Indian Midland Railway."

There are some works named Bhojaprabandha, which describe Bhoja as scholar, poet and patron of learning and give us an account of his life. The works are variously written by Ballāla[38] Merutuṅga,[39] Rājavallabha,[40] Vatsarāja,[41] S'ubhas'īla,[42] and Padmagupta.[43] There is also an anonymous poem Bhojaprabandhasāra[44] besides Bhojacarita,[45] and Bhojarājasaccarita, a play in two acts by Vedānta Vāgis'a Bhattācārya.[46]

The following early life of Bhoja can be gathered from the Bhojaprabandha and the Bhoja-

36. Krishnamachariar's Classical Skt. Literature P. 501.
37. Malcolm Central India I 25; Kinclaid, I.A. xvii 350.
38. Printed at the Nirnayasagar Press.
39. [C.C.] Aufracht's Catalogus Catalogorum, I 418.
40. William Taylor's Catalogue I 63.
41. C.C. I 418. 42. Peterson's Report III 405.
43. See Introduction to युक्तिकल्पतरु (Bombay edition).
44. Gustav Oppert's Lists of Sanskrit Mss. 3667.
45. C.C. III 90. 46. C.C. I 418.

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rājānka, an one act play by Sundaravīrarāghava.[47]

Bhoja was a minor when his father Sindhula died and hence his uncle Muñja ascended the throne. The young prince was very popular and had become very proficient in all the kalās. Envious of this, Muñja consulted an astrologer regarding the future of Bhoja and to his dismay learnt that he would reign for 55 years.[48] Thereupon Muñja decided to have the prince murdered secretly in a jungle and entrusted a tributary of his, named Vatsarāja, with the task of carrying out his decision. But the latter took pity on the young prince and concealed him somewhere. He however informed the king that he had murdered Bhoja and in proof of that showed him a sword besmeared with blood. He also gave him a green leaf on which a [49]s'loka was written by Bhoja in his own hand-writing to point out that temporal fortunes were after all hollow. On reading it, Muñja became full of remorse. Later, on learning that Bhoja was alive, he vacated the throne in his favour and retired to the forest as an ascetic.

Several humorous stories about Bhoja's court-poets are related by Revaṇa Ārādhya (10th cent. A.D.) in his Kavisamayavilāsa.[50]

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47. See Triennial Catalogue Op. cit. II 2413.

48. The astrologer's prediction was — पञ्चाशत्पञ्चवर्षाणि सप्तमासा दिनत्रयम् । भोजराजेन भोक्तव्यः सगौडो दक्षिणापथः ॥

49. मान्धाता च महीपतिः कृतयुगालङ्कारभूतो गतः
सेतुर्येन महोदधौ विरचितः क्वासौ दशास्यान्तकः ।
अन्ये चापि युधिष्ठिरप्रभृतयो याता दिवं भूपते
नैकेनापि समं गता वसुमती नूनं त्वया यास्यति ॥

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WORKS OF BHOJA

Many works on various branches of general and scientific literature such as grammar, philosophy, astronomy, medicine, law, architecture and trade are attributed to Bhoja. The following are some popular works[51] of his. Some of them are not yet published.

ORIGINAL WORKS—

१. चम्पूरामायण (Campūrāmāyaṇa)
२. शृङ्गारप्रकाश (S'ṛṅgāraprakās'a)
३. सङ्गीतप्रकाश (Saṅgītaprakās'a)
४. आख्यायिकाशृङ्गारमञ्जरी[52] (Ākhyāyikā-s'ṛṅgāramañjarī)
५. सरस्वतीकण्ठाभरण (Sarasvatī-kaṇṭhābharaṇa)
६. शिवदत्तस्तोत्र (S'ivadatta-strotra)
७. विद्याविनोद[52] (Vidyāvinoda)
८. चाणक्यनीतिसार[53] (Cāṇakyanīti-sāra ?)
९. शालिहोत्र (S'ālihotra)
१०. तत्त्वप्रकाश[54] (Tattva-prakās'a)
११. युक्तिकल्पतरु[53] (Yuktikalpataru)
१२ सुभाषितानि[52] (Subhāṣitāni—an anthology)

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50. Mysore Oriental Library Mss. Catalogue 243.

51. For a complete list of works, see Aufracht's Catalogus Catalogorum I 418, II 95; Bhandarkar's Report on the search for Sanskrit Mss. [1897] XXXVII; Catalogue of Mss. in Kasmir 376; and Z.D.M.G. XXVII 67.

52 Mentioned in the introductory portion of the Yukti-kalpataru, Bombay edition.

53. See Keith's History of Skt. Lit. P. 465, n. 5.

54. Ibid page 481, n. 4.

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COMMENTARIES—

१. राजमार्तण्ड[55] (Rājamārtāṇḍa)

२. रघुवंशव्याख्या[56] (Raghuvaṁs'a-vyākhyā)

३. शिवतत्त्वरत्नकलिका[58] (S'ivatattvaratnakalikā)

४. राजवार्तिक[57] (Rājavārtika—Sāṅkhya)

STYLE OF THE CAMPŪ-RĀMĀYAṆA

The Campūrāmāyaṇa is written in the simple and graceful Vaidarbhī style. In fact it can be cited as an excellent illustration of the [59]Vaidarbhī rīti, i.e., style. It embodies all the *Kavyagunas.* Its language is fluent, but not pedantic. It abounds in alliterations and homely similies, but does not tire the reader with verbal jugglery. Descriptions are highly imaginative. The height to which the poet's imagination can soar is seen from his des-

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55. This is a commentary on the Yogasūtras. See Keith, Op. cit. page 491.

56. See Dr. Krishnamachariar Op. cit. page 118 n. 2.

57. रणरङ्गमल्ल or भोज See Keith Op. cit. page 489.

58. See Keith Op. cit. page 228.

59. Four rītis are generally distinguished — Vaidarbhī, Gaudi, Pāñcāli and Lātī, each named after the country where it is mostly in vogue. The Vaidarbhī rīti is defined thus in the Sāhityadarpaṇa—माधुर्यव्यञ्जकैर्वर्णैः रचना ललितात्मिका।
अवृत्तिरल्पवृत्तिर्वा वैदर्भीरीतिरुच्यते ॥

Rudraṭa says—असमस्तैकसमस्ता युक्ता दशभिर्गुणैश्च वैदर्भी ।
वर्गद्वितीयबहुला स्वल्पप्राणाक्षरा च सुविधेया ॥

The Vaidarbhī style is generally praised by all poets—
'सति वक्तरि सत्यर्थे सति शब्दानुशासने ।
अस्ति तन्न विना येन परिस्रवति वाङ्मधु ॥'

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cription[60] of the darkness of the As'okavana as entering into Rāvaṇa's heart, being swept off by the women escorting Rāvaṇa at night with their torch-brooms. Such elaborate descriptions as of sun-set which is in prose beginning with गगनतल-मिदमपरमहीधरकटककान्तारसमुद्भवदावपावकशिखाश्रेणिभिः किमु शोणितम् ? etc., (Sundara-kāṇda page 18 f.) and of Rāma's breaking the S'ivadhanus in the Bālakāṇda (stanzas 103–105) combine verbal melody with poetic imagination of a high order, while the short descriptions of moon-rise in stanzas 10 and 11 of the Sundarakāṇda and of Viṣṇu in stanzas 13-15 of the Bālakāṇda have an enchanting charm about them.

The prose or verse that is employed throughout is just what is suited to the particular emotion that is intended to be evoked thereby. Even there, the words and the metres used are, by their very sound, suggestive of the sense they convey. After the short prose (para 4), for instance, the arrival of the beautiful young twins, Lava and Kus'a, is narrated in the charming Rucirā metre with words the very sound of which mark not only the pleasing way of their coming but also the features of the persons coming. Thus, the Campūrāmāyaṇa is unique in presenting to us a happy blend of sound and sense, as well as of imaigntion and emotion together.

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60. रजनिचरमभागे वारसीमन्तिनीनां
करतलकलिताभिर्दीपिकामार्जनीभिः ।
दिशि दिशि परिमृष्टं यत्तमस्तत्समस्तं
हृदयमवजगाहे केवलं रावणस्य ॥ — सुन्दरकाण्डे १९

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॥ श्रीः ॥

चम्पूरामायणम्

अथ बालकाण्डः

[1]लक्ष्मीं [2]तनोतु [3]नितराम् इतरानपेक्षम्
[4]अङ्घ्रिद्वयं [5]निगम[6]शाखि[7]शिखा[8]प्रवालम् ।
हैरम्बम् [9]अम्बुरुह[10]डम्बरचौर्य[11]निघ्नं
विघ्नाद्रि[12]भेद[13]शतधारधुरंधरं नः ॥१॥

[1]उच्चैर्गतिर्जगति सिद्ध्यति धर्मतश्चेत्
तस्य [2]प्रमा च वचनैः [3]कृतकेतरैश्चेत् ।
तेषां प्रकाशन[4]दशा च [5]महीसुरैश्चेत्
तानन्तरेण निपतेत् क्व नु मत्प्रणामः ? ॥२॥

May the pair of [4]feet of Heramba (Gaṇapati) [2]confer on us [1]wealth [3]continually without looking for anything else; —the pair (of feet) which is the [8]sprout at the [7]top of the [6]tree of [5]Veda, which is [11]docile in robbing the [9]lotus of its [10]splendour, and which is the pre-eminent [13]thunder-bolt to [12]cleave the mountains of obstacles. [1]

If the [1]highest goal is reached through *Dharma*, if its [2]valid [2]knowledge is through the words of [3]Vedas ([3]which are not produced by anyone), and if the [4]state of expounding them rests with the [5]Brāhmins (lit. the gods on the earth), where indeed would my obeisance be directed (lit. fall) except at those (Brahmins) ? [2]

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गद्यानुबन्धरसमिश्रितपद्य[1]सूक्ति:
[2]हृद्या हि वाद्यकलया [3]कलितेव गीति: ।
तस्माद्दधातु कविमार्ग[4]जुषां सुखाय
चम्पूप्रबन्धरचनां [4]रसना [5]मदीया ॥३॥

वाल्मीकिगीतरघुपुंगवकीर्ति[1]लेशै:
तृप्तिं करोमि कथमप्यधुना बुधानाम् ।
गङ्गाजलैर्भुवि भगीरथयत्नलब्धै:
किं [3]तर्पणं न [4]विदधाति नर: पितॄणाम् ॥४॥

— उपोद्घात: —

वाचं [2]निशम्य भगवान् स तु नारदस्य
प्राचेतस: [1]प्रवचसां प्रथम: कवीनाम् ।

Surely a [1]good [1]statement in verse mixed up with the sweet essence of a prose composition is [2]delightful like vocal music [3]accompanied by instrumental notes. Therefore let [5]my [4]tongue produce the composition of a Campū work for the delight of those who [6]find [6]pleasure in the styles of poets. [3]

I will somehow accord [2]satisfaction to the wise now through (some) [1]bits of the glory of the best of Raghus sung by Vālmīki. Will not man [4]accord on this earth [3]satisfaction ([3]libations) to the [5]manes with the waters of the Ganges got by the efforts of Bhagīratha. [4]

— *Introductory* —

That divine son of Pracetas (i.e., Vālmīki), the first among the [1]eloquent poets, [2]having [2]listened to the speech of Nārada, went, for performing the Mādhyānhika, to the

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माध्यंदिनाय नियमाय महर्षिसेव्यां
पुण्यामवाप तमसां [3]तमसां [4]निहन्त्रीम् ॥५॥

१. तत्र कंचन क्रौञ्चमिथुनादेकं [1]पञ्चशर[2]विद्धमपि [3]व्याधेनानुविद्धं [4]निध्यायतो [5]बद्धानुकम्पस्य भगवतो वाल्मीकेर्वदनारविन्दात् [6]छन्दोमयी काचिदेवं निःससार [7]सरस्वती ।

[1]मा [2]निषाद [3]प्रतिष्ठां त्वमगमः[4] [6]शाश्वतीः [6]समाः ।
यत्[7]क्रौञ्च[8]मिथुनादेकमवधीः काममोहितम् ॥६॥

२. तदनु समयोचितकृत्यं [1]निर्वर्त्य स्वाश्रमं प्रति गतवति भगवति वाल्मीकौ—

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holy river Tamasā which is worthy of being resorted to by great sages and which is the [4]dispeller of [3]ignorance. [5]

1. There, from the lotus-like mouth of the divine Vālmīki who was [5]moved [5]with [5]compassion (on) [4]observing one (male bird) out of a pair of Krauñca birds, being hit by a [3]hunter although it was already [2]smitten with [1]love, a certain [6]metrical [7]utterance issued forth as follows—

(Apparent meaning)

Oh [2]hunter ! may you [1]not [4]have [3]life for [5]endless [6]years, as you have killed the love-smitten one out of the [8]pair of [7]Krauñca birds. [6]

(Real meaning)

Oh Rāma ([1]S'rī-[2]nivāsa) ! may You [4]attain [3]permanence for [5]endless [6]years as you have killed the one (Rāvaṇa) deluded by love out of the [7]Rākṣasa [8]couple (Rāvaṇa and Maṇḍodarī). [6]

2. Then, after [1]having [1]finished the duty proper for the occasion, when the divine Vālmīki went to his hermitage,—

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वाणीविलासमपरत्र [2]कृतोपलम्भम्
अम्भोजभूरसहमान इवाविरासीत् ।
आभाति यत्कृतिरनेकविधप्रपञ्च-
[3]व्याजेन्द्रजालविधिसाधक[4]पिञ्छिकेव ॥७॥

३. ततः परमहर्षेण महर्षिणा विधिवदभ्यर्चितः[1] परमेष्ठी मध्यमलोकेऽपि स्ववृत्तं प्रकाशयितुं किल भवन्तमेवोपतिष्ठमानयानया [2]भारत्या रामचरितं यथाश्रुतं व्याक्रियतामिति [3]व्याहृत्यान्तरधात् ।

अथ सरसिजयोनेराज्ञया रामवृत्तं
कर[1]बदरसमानं प्रेक्ष्य दृष्टया [2]प्रतीच्या ।
शुभमतनुत काव्यं [3]स्वादु रामायणाख्यं
[4]मधुमय[5]फणितीनां मार्गदर्शी महर्षिः ॥८॥

The lotus-born Brahma, whose creative power appears like a [4]bundle of [4]pea-cock [4]feathers that brings about magical feats under the [3]pretext of the creation of more than one kind, appeared there as if intolerant of Sarasvati's [1]wantonness [2]attending elsewhere. [7]

3. Brahma, who was then worshipped in the prescribed form by the great sage with excessive delight, vanished after [3]having [3]uttered the words—'Let the story of Rāma, as it was heard by you (from Nārada), be told in detail, in this (very metrical form of) [2]speech which is attending just on you in order to bring out its own movement even on the earth.'

Then, at the behest of Brahma, the great sage (Vālmiki), a seer of the styles of [4]nectareous [5]words, composed the auspicious and [3]sweet poem named Rāmāyaṇa, having

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४. एनं प्रबन्धं [1]प्रयोक्तुं कः समर्थ इति चिन्तामुपगतवति सति भगवति वाल्मीकौ--

उपागतौ मिलितपरस्परोपमौ
बहुश्रुतौ श्रुतिमधुरस्वरान्वितौ ।
विचक्षणौ विविधनरेन्द्रलक्षणौ
[1]कुशीलवौ कुशलवनामधारिणौ ॥९॥

५. एतौ मुनिः परिगृह्य स्वां कृतिमपाठयत् । तौ पुनरितस्ततो गायमानौ दृष्ट्वा रामः प्रहृष्टमनाः स्वभवनमानीय भ्रातृभिः परिवृतो निजचरितं गातुमन्वयुङ्क्त । ततश्च,

छन्दोमयीनां [1]निलयस्य वाचाम् [2]अन्ते[2]वसन्तौ मुनिपुङ्गवस्य ।
एतौ कुमारौ रघुवीरवृत्तं यथाक्रमं गातुमुपाक्रमेताम् ॥१०॥

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beheld with his [2]inward vision the whole story of Rāma as if it were a [1]jujube [1]fruit on the palm. [8]

4. While the divine Vālmiki was absorbed in the thought, viz., 'Who is the person competent to recite this composition ?'—

There came [1]two [1]songsters bearing the names Kuśa and Lava, in whom mutual resemblance met, who were very learned, who were gifted with a voice delightful to hear, who were wise and who were endowed with several royal marks. [9]

5. Having accepted these two, the sage made them recite his work. Rāma, seeing them both singing here and there, was delighted at heart; (and) having brought them to his palace, (himself being) surrounded by brothers, employed them to sing his own story. And then,

These two boys, [2]pupils of (Vālmīki) the best of sages

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— रामकथारम्भः —

अस्ति [1]प्रशस्ता जनलोचनानामानन्द[2]संदायिषु कोसलेषु ।
आज्ञा[3]समुत्सारितदानवानां राज्ञामयोध्येति पुरी रघूणाम् ॥११॥

तामावसद्दशरथः सुरवन्दितेन
[1]संक्रन्दनेन [2]विहितासनसंविभागः ।
[3]वृन्दारकारिविजये सुरलोकलब्ध-
मन्दारमाल्यमधुवासितवासभूमिः ॥१२॥

६. अथास्मिन् [2]अनपत्यतया [1]दूयमानमानसे पुत्रार्थं क्रतुमश्वमेधं विधातुं मन्त्रिभिः समं मन्त्रयमाणे दशरथे सुमन्त्रः प्रहृष्टमनाः

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who was the [1]abode of metrical speech, began in the proper way to sing the story of Rāma. [10]

— *Rāma's story begins* —

In the country of Kosala which [2]accorded joy to the eyes of men, there was an [1]excellent city Ayodhyā by name, which belonged to the kings of the Raghu dynasty by whose mere command the dānavas were [3]scared away. [11]

In that city dwelt Das'aratha to whom was [2]assigned one half of his own seat by (the very) [1]Indra saluted by gods, and whose residence was made fragrant with the essence of the wreaths of Mandāra flowers won (by him) in heaven on the occasions of (his) victory over the foes of [3]Indra. [12]

6. Then, when this Das'aratha whose mind was [1]worried [2]on account of his being [2]childless was, in consultation with his ministers, arranging for a horse-sacrifice in order to get a son, Sumantra was delighted in mind; (and) he related to that Das'aratha an earlier incident told

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महर्षेरङ्गदेशसंगतावग्रहनिग्रहशौण्डस्य विभाण्डकसूनोरवश्यमृष्यशृङ्गस्य प्रसादात्प्रभवो भविता कुमाराणामिति सनत्कुमारोदीरितं पुरावृत्तमस्मै दशरथाय कथयामास ।

७. सोऽपि सुमन्त्रवचनाच्छान्ताधिः[1] शान्ताकुटुम्बिनं सम्बन्धिनं मुनिमानीय वसिष्ठादिष्टमश्वमेधाध्वरं सरयूरोधसि विधाय तत्र पुत्रीयामिष्टिं विधिवत् कर्तुमारभत । तदनु हविराहरणाय [2]धरणौ कृतावतरणाः[3] सर्वे [4]गीर्वाणगणाः [5]शतमखप्रमुखाश्चतुर्मुखाय दशमुखप्रतापग्रीष्मोष्मसंप्लोषणमावेद्य तेन सह शरणमिति [6]शार्ङ्गधन्वानं मन्वाना नानाविधप्रस्तुतस्तुतयः क्षीराम्बुराशिम् आसेदुः ।

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by Sanatkumāra thus—'There will be the birth of sons by the favour of the great sage Ṛṣyas'ṛṅga, son of Vibhāṇḍaka, who was able to remove the drought that had come upon the Aṅga country.'

7. He (Das'aratha), who was appeased of his [1]mental [1]worry by the words of Sumantra got there that sage who was the husband of S'āntā (the daughter of his own friend Romapāda, king of Aṅga), performed the horse-sacrifice advised by Vasiṣṭha on the banks of the Sarayū river and began to observe the Putrīa-iṣṭi there, in the prescribed manner. All the [4]hosts of [4]gods headed by [5]Indra who had [3]alighted upon the [2]earth then to accept their sacrificial share, having related to Brahma the scroching of the heat of the summer which was in the form of the valour of the ten-headed Rāvaṇa, and having realised along with him that only [6]Viṣṇu who bears the S'ārṅga bow was their saviour, arrived at the milk-ocean declaring his praises in various ways.

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— 13–15 Description of Viṣṇu —

[4]संतापघ्नं सकलजगतां शार्ङ्गचापाभिरामं
लक्ष्मीविद्युल्लसितमतसीगुच्छसच्छायकायम् ।
वैकुण्ठाख्यं मुनिजनमनश्चातकानां [5]शरण्यं
[3]कारुण्यापं [1]त्रिदश[2]परिषत्कालमेघं ददर्श ॥१३॥

क्षीराम्भोधेर्जठरमभितो [2]देहभासां [1]प्ररोहैः
कालोन्मीलत्कुवलयदलाद्वैतमापादयन्तम् ।
आतन्वानं [4]भुजगशयने [5]कामपि [3]क्षौमगौरे
निद्रामुद्रां निखिलजगतीरक्षणे [6]जागरूकाम् ॥१४॥

— 13–15 Description of Viṣṇu —

The [2]group of [1]gods beheld the dark cloud named Vaikuṇṭha, which held the [3]water of [3]compassion, which would [4]remove the [4]suffering of all the worlds, which was beautiful with the S'ārṅga bow, which glittered with the lightning of Lakṣmī, the body of which was of the same colour as of a bunch of Atasī blossoms, and which was the [6]saviour of the cātakas in the form of the minds of the sage-folk. [13]

(The group of gods beheld Viṣṇu) who with the [1]shoots of his [2]bodily [2]lustre was producing around the central region of the milk-ocean the sameness (in appearance) of the petals of the night-lotuses which blossom only at the time of moon-rise, and who on a [3]silk-white [4]serpent-couch was putting on an [5]inexplicable pose of sleep which would be [6]vigilant in the protection of the entire world. [14]

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प्रह्लादस्य व्यसनममितं दैत्यवर्गस्य [1]दम्भं
स्तम्भं वक्षःस्थलमपि रिपो[2]र्यौगपद्येन भेत्तुम् ।
बद्धश्रद्धं पुरुषवपुषा मिश्रिते विश्वदृष्टे
दंष्ट्रारोचिर्विशदभुवने [3]रंहसा सिंहवेषे ॥१५॥

नारायणाय [1]नलिनायतलोचनाय
नामावशेषितमहाबलिवैभवाय ।
नानाचराचरविधायकजन्मदेश-
[2]नाभीपुटाय पुरुषाय नमः परस्मै ॥१६॥

८. इति प्रणम्योत्थितानेतान् स्तुतिरव[2]मुखरित[1]हरिन्मुखान् [3]हरिहयप्रमुखान् अखिलानमरानरुणारुण[4]तामरस[5]विलासचोरैः लोचनमरीचिसंतानैरानन्दयन् अरविन्दलोचनः स्फुटमभाषत ।

—(Viṣṇu) who was [3]deeply interested in (putting on) the form of a lion associated with the body of a man in order to break [2]simultaueously the unbounded suffering of Prahlāda, the pride of the daitya class, the pillar, and the chest of the enemy; — which (form) had the (seven) worlds revealed by the lustrous light of its teeth and was therefore beheld by all persons. [15]

Salutation to that Supreme Being Nārāyaṇa who is endowed with eyes as long as [1]lotus-petals, who reduced the glory of the great Bali to a mere name, and whose [2]navel-cup is the birth-place of the creator of the various stationary and moving beings. [16]

8. The lotus-eyed Viṣṇu, with the series of rays of his eyes that had robbed the extremely red [4]lotuses of their [5]beauty, gladdening all these gods headed by [3]Indra who

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अपि कुशलममर्त्याः ? स्वागतं [1]सांप्रतं वः !
शमितदनुजदम्भा किं नु [2]दम्भोलिकेलिः ?
अपि [3]धिषण[4]मनीषा[5]निर्मिता नीतिमार्गा-
स्त्रिदशनगरयोगक्षेमकृत्ये क्षमन्ते ? ॥१७॥

— The gods petition to Viṣṇu —

९. एवं भगवतः कुशलानुयोगपुरःसरीममृतासारसरसां सरस्वतीमाकर्ण्य संपूर्णमनोरथानां [2]सुमनसां [1]संसत्पुंसे परस्मै विज्ञापयामास।

१०. देव, कथम् अकुशलमाविर्भवेद्भवता कृतावलम्बानाम् अस्माकम् ? किंतु—

अस्ति प्रशस्तविभवै[1]र्विबुधैरलङ्घ्या
लङ्केति नाम रजनीचरराजधानी ।

---

had stood up after having saluted him thus and had rendered the [1]horizons [2]resound with the sounds of his praise, spoke out clearly—

Oh gods ! Are you doing well ! Welcome to you [1]now. Has the sportiveness of the [2]thunder-bolt of [2]Indra put down the mischievous ways of the dānavas ? Are the policies [5]devised by the [4]intellect of [3]Bṛhaspati proving fit in the task of protecting (Amarāvatī) the city of gods ? [17]

— The gods petition to Viṣṇu —

9. That [1]assembly of [2]gods, whose desires were fulfilled on hearing such a speech of the Lord which began with an enquiry after their well-being and which was as sweet as a nectareous shower, submitted to that Supreme Being—

10. O lord ! how could any thing unhappy befall us who have been supported by you ? But,—

There is the capital of the demon king, which is called Laṅkā, which cannot be surpassed even by [1]gods who are

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[5]माणिक्यमन्दिर[4]भुवां [3]महसां [2]प्ररोहैः
तेजस्त्रयाय दिनदीपदशां दिशन्ति ॥१८॥

एनां पुराणनगरीं [3]नग[2]रीति[1]सालां
सालाभिरामभुजनिर्जितयक्षराजः ।
हेलाभिभूतजगतां रजनीचराणां
राजा चिरादवति रावणनामधेयः ॥१९॥

यद्बाहुराहु[2]रसनायितशस्त्र[1]धारा
दिक्पालकीर्तिमयचन्द्रमसं[3] ग्रसन्ति ।
यद्वैरिणां रणमुखे शरणप्रदायी
नैवास्ति कश्चिदमुमन्तकमन्तरेण ॥२०॥

अम्भोजसंभवममुं बहुभिस्तपोभिः
आराधयन्वरमवाप परैर्दुरापम् ।

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known for their excellent riches and which with the [2]shoots of the [3]lustre [4]issuing from its [5]emerald mansions, has been according to the three lights (sun, moon and fire) the state of a lamp during day-time. [18]

A King named Rāvaṇa, who with his arms resembling Sāla trees has conquered the Yakṣa king Kubera and is the ruler of the demons whose playfulness has over-powered the whole (world), has been ruling this ancient city whose [1]fort walls are (built) after the [2]manner of [3]hills; [19]

— the sword-[1]blades [2]functioning as the [2]tongues of so many Rāhus in the form of whose arms [3]swallow the moon in the form of the glory of the guardian deities; and to whose enemies, there is none at all other than Death to offer protection in the van of battle. [20]

The emperor of demons obtained a boon, which can

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तस्मादशेषभुवनं निजशासनस्य
लक्ष्यीकरोति रजनीचरचक्रवर्ती ॥२१॥

v. ग्रन्थ

११. तेन वयं पराधीना इव भवामः। तथा हि। सोऽयं कदाचित्क्रीडा[1]धराधरमारुह्य सावरोधवधूजनश्चरणाभ्यां संचरेत चेत् आगमिष्यति [2]आगः इत्यनाविष्कृतातपो भयेन भगवान् सहस्रभानुरपि संकुचितभानुरेव तत्सानूनि नूनं संश्रयते। एष [3]मृगाङ्कोऽपि मृगयायासपरिश्रांतिविश्रान्त्यै ससंभ्रमं नमज्जनपरिवृते मज्जनगृहाभिमुखे दशमुखे तत्रत्यविचित्रतर[4]शातकुम्भस्तम्भाग्र[5]प्रत्यग्र[6]प्रत्युप्तस्फटिकशिलाशालभञ्जिकापुञ्जकरतलकलितनिजोपलमयकलशमुखादच्छाच्छामविच्छिन्नधारामम्बुधारां निजकराभिमर्शादापादयन् तस्य प्रसादपिशुनानां [7]शुना-

not be got by others, by propitiating this lotus-born Brahma with many penances, and by virtue of that boon is subjecting the entire world to his own rule. [21]

11. On account of him, we are as if (his) dependents. For,— If he, accompanied by the women of his harem, should, on some day having climbed up the sport [1]hillock, move about on foot, then even the thousand-rayed sun, with his heat not given out on account of fear that [2]anger would come upon him, would surely dwell on its slopes with (his) rays with-drawn. This [3]moon also, by producing with the contact of his rays a continuous pour of a shower of very clear water from the mouths of vessels made of moon-stone held in the hands of a row of statues of crystal stone [6]rivetted [5]freshly to the tops of the very strange [4]gold pillars that were there when the ten-headed Rāvaṇa surrounded by persons hurriedly bowing down to him proceeds towards the bathing apartment to relieve himself of the fatigue of hunting, will be the object for a moment of his

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सीरचिरकाङ्क्षितानां विंशतिविधवीक्षणानां क्षणमात्रं पात्रं भवति। तेन पुलस्त्यनन्दनेन संक्रन्दननन्दनात्स्वमन्दिरोद्यानमानीतस्य मन्दारप्रमुखस्य वृन्दारकतरुवृन्दस्य बन्दीकृतसुरसुन्दरीनयनेन्दीवरद्वन्द्वाच्च करारविन्द-कलितकनककलशाच्च मन्दोष्णं [8]स्यन्दमानैरम्बुभिः [9]जम्बालितालवालस्य [10]पचेलिमानामपि कुसुमानां पतनभयमाशङ्कमानाः पवमानाः [11]परि-स्पन्दितुमपि [12]प्रभवो न भवन्ति। एतेऽपि [13]पावका रूढिशङ्कावहां हुतवहाख्यां वहन्तस्तद्गृहे गार्हपत्यपुरोगाः [14]पौरोगवधुरं दधते। किं बहुना? स एष मानुषादवमानमागमिष्यतीत्यमन्वानस्तदितरैरवध्यत्वं चतुराननवराल्लब्ध्वा समुद्धतः संप्रति संप्रहारसमाक्रान्तदिगन्तदन्तावल-

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twenty different glances indicative of favour and coveted since long even by [7]Indra. The breezes are [12]unable to [11]make even a [11]gentle [11]move apprehending the danger of the dropping down of even [10]ripe flowers of the grove of heavenly trees such as the Mandāra brought to his own palace garden by Rāvaṇa, son of Pulastya, from the Nandana garden of Indra and which (grove of trees) was with the water-basins [9]filled with the water [8]flowing forth in a luke warm state from the pairs of the night-lotuses in the form of the imprisoned heavenly nymphs and from the gold vessels held in their lotus-like hands. These [13]fires too, such as Gārhapatya, bearing the name *Hutavaha* which would produce the doubt of its being only a common name assume the [14]charge of the [14]kitchen in his house. Why say much? Rāvaṇa, of this description, considering that no disrespect would come from a man, having obtained from the creator's boon invulnerability from all except men, has grown impudent now; (and) he, whose chest was [18]made [18]uneven by the [17]scars of [16]wounds made by the [15]spears in the form of the tusks of the elephants guarding the horizons

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दन्त[15]कुन्त[16]व्रण[17]किण[18]स्थपुटितवक्षःस्थलः स्थलकमलिनीं वनवारण इव रावणस्त्रिलोकीमभिभवन् भवदीयानित्यस्मान्न जातु किंचिदपि जानाति” इति।

—Viṣṇu replies to the gods—

१२. अथ भगवानाकर्ण्य गीर्वाणगणवाणीम्—

इन्द्रनीलाचलोदञ्चच्चन्द्रिकाधवलस्मितः ।
वाचमूचे [1]सुधाधारां मधुरां मधुसूदनः ॥२२॥

१३. “भवतामपराधविधायिनस्तस्य [1]यातुधानस्य [2]निधनमधुनैव विधातुं शक्यम् । किंतु सरसिजासनशासनमप्यमोघीकुर्वन्नुर्वीतले पुत्रीयतः [3]सुत्राममित्रस्य दशरथस्य मनोरथमपि पूरयितुमादृतमानुषवेषः सन्नहमेव तं हनिष्यामि” इति व्याहृत्यान्तरधात् ।

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attacked during fights, overpowering the three worlds just as a wild elephant would overpower a land-lotus grove, does never, even slightly, recognise us as related to you.”

—Viṣṇu replies to the gods—

12. Then, having heard the speech of the whole host of gods,—

Madhusūdana, whose smile was as white as the moonlight issuing from (behind) the top of the Indranila mountain, delivered the (following) speech which was an [1]ambrosial [1]shower and (hence) sweet. [22]

13. 'It is possible to bring about now alone the [2]death of that [1]demon who has been offending you. But, not rendering the command of Brahma to become vain and in order also to fulfil the desire of Das'aratha,—[3]Indra's friend,—who has been longing for sons on the earth, I myself, putting on a human form, will kill him.' Having said so, he disappeared.

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१४. ततः सा परिषदनिमिषाणामुन्मिषितहर्षा [1]हृषीकेशादेशात् प्रशमितदुर्दशानि निर्दशाननानि चतुर्दशभुवनानि बुद्ध्वा [2]दुग्धसागरान्निरगात्। ततस्तानमरान् प्राह स्म [3]पितामहः–'भवन्तस्तावदवतरिष्यतो लक्ष्मीसहायस्य साहाय्यार्थमप्सरःप्रभृतिषु युवतिषु वानराच्छभल्लगोपुच्छनीलमुखवेषभृतः प्रथितप्रभावाः प्रजाः [4]प्रजनयेयुः इति । पुरैव किल मम [5]जृम्भारम्भे संभूतवाञ्जाम्बवान्'इति। ततस्ते गीर्वाणास्तथाकुर्वन्।

१५. अथ [1]वैतानिकाद्वैश्वानरान्नरः प्राजापत्यः सहेमपात्रः कश्चिदुत्थाय [2]पुत्रीयते दशरथाय पायसममृतप्रायं प्रायच्छत् । ततः—

कौसल्यायै प्रथममदिशद्भूपतिः पायसार्धं
प्रादादर्धं प्रणयमधुरं केकयेन्द्रस्य पुत्र्यै ।

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14. Then, that gathering of gods, with joy aroused, realising by the declaration of [1]Viṣṇu that the fourteen worlds were freed from the ten-headed Rāvaṇa and had their sad plight removed, dispersed from the [2]milk-ocean. Then, the [3]Creator said to those gods— 'For the help of Viṣṇu who is going to be born (as Das′aratha's son on the earth), you [4]beget by young women such as the heavenly nymphs, off-springs bearing the forms of monkeys, boars, cow-tailed and yellow-faced apes of well-known powers. Long back, you are aware, Jāmbavān was born at the time of my [5]yawning.' Thereupon the gods did so.

15 Thereafter, a certain person who was related to the Creator, having arisen from the [1]sacrificial fire together with a gold vessel, handed over a nectareous preparation of cooked rice, milk and sugar (=ಪಾಯಸ) to Das′aratha who was (performing the Putrīya-iṣṭi) [2]longing for [2]children. Then,—

The king first gave half of (that) Pāyasa to Kausalyā and offered the other half, sweet with love, to the

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एते देव्यौ [2]तरलमनसः पत्युरालोच्य [1]भावं
स्वार्धांशाभ्यां स्वयमकुरुतां पूर्णकामां सुमित्राम् ॥

[1]अवभृथेऽवसिते सरयूतटादथ यथायथमुच्चलिते जने ।
दशरथः परिपूर्णमनोरथः पुरमगात् [2]पुरुहूतपुरोपमाम् ॥२४॥

[3]अपाटवात्केवलमङ्गकानां मनोज्ञकान्तेर्महिषीजनस्य ।
शनैः शनैः प्रोज्झितभूषणानि [1]चकाशिरे [2]दौहृदलक्षणानि ॥

मन्दमन्दमपयद्वलित्रया [3]गाधताविषय[2]नाभिगह्वरा ।
कोसलेन्द्रदुहितुः शनैरभूत् [1]मध्ययष्टिरपि दृष्टिगोचरा ॥२६॥

[3]न्यग्रोध[3]पत्रसमतां क्रमशः [1]प्रयाताम्
अङ्गीचकार पुनरप्युदरं कृशाङ्ग्याः ।

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daughter of the king of the Kekayas. These two queens, taking into account the [1]feeling of their lord [2]disturbed in his [2]mind, themselves made Sumitrā gratified of her desire, by each (offering) half of her own (share) to her. [23]

When the [1]ablution [1]concluding the [1]sacrifice was over and when people moved away liesurely from the bank of the Sarayū river, Das'aratha with his desire fulfilled, went (back) to his capital which was like the capital of [2]Indra

In the case of the queens who were with a lovely lustre just [3]on account of the [3]excessive [3]dullness of the slender limbs, there [1]appeared marks of [2]pregnancy with the gradual laying aside of ornaments. [25]

Even the [1]slender [1]waist of Kausalyā gradually became visible with the skin-folds slowly disappearing and the [3]naval [2]cavity becoming an object of [3]shoaliness. [26]

The belly again, of that lady of slender limbs bore the resemblance of the [3]banian [3]leaf, which had gradually

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जीवातवे दशमुखोरगपीडीतानां
गर्भच्छलेन वसता प्रथमेन पुंसा ॥२७॥

अपि च,

[1]मध्यं [2]तनुत्वादविभाव्यमानमाकाशमासीदसितायताक्ष्याः ।
[3]गर्भोदये [5]विष्णुपदापदेशात्कार्श्यं [4]विहायापि विहाय एव ॥२८॥

ततः,

[1]उच्चस्थे ग्रहपञ्चके सुरगुरौ सेन्दौ नवम्यां तिथौ
लग्ने कर्कटके पुनर्वसुयुते मेषं गते [2]पूषणि ।
निर्दग्धुं निखिलाः [5]पलाशसमिधो [4]मेध्यादयोध्यारणेः[6]
आविर्भूतमभूतपूर्वमपरं यत्किञ्चिदेकं [3]महः ॥२९॥

[1]vanished (earlier), (being now) with the Supreme Being who was residing (therein) under the garb of a foetus [4]for the [4]restoration of [4]life in the case of all those who were bitten by the serpent in the form of Rāvaṇa. [27]

And also,

The [1]waist of that lady with long and blue eyes, on account of its [2]thinness, was (originally) mere space which could not be perceived; even after the appearance of the [3]foetus, although it had [4]banished the thinness, it remained as '*Vihāyas*' on account of its indicating the [6]position of [5]Viṣṇu. [28]

Then,—

When five planets were in [1]exaltation, when Jupiter was in conjunction with the Moon, on the ninth day (of the brighter half of the month), in the Karkāṭaka lagna [2]associated with the Punarvasu star, the [2]Sun being in Meṣa, an indescribable great [3]lustre never seen before became

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अपि च,

अथ रामाभिधानेन कवेः सुरभयन् गिरः ।
अलंचकार कारुण्याद् रघूणामन्वयं हरिः ॥३०॥

तमेनमन्वजायन्त त्रयस्त्रेताग्नितेजसः ।
अग्रजस्यानुकुर्वन्तस्तैस्तैर्लोकोत्तरैर्गुणैः ॥३१॥

भरतस्तेषु कैकेय्यास्तनयो विनयोज्ज्वलः ।
अन्यौ लक्ष्मणशत्रुघ्नौ सुमित्रायां कृतोदयौ ॥३२॥

एते वव्रृधिरे वीरा [1]ब्रह्मक्षेमाय दीक्षिताः ।
लोकानन्दमुकुन्दस्य चत्वार इव बाहवः ॥३३॥

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revealed out of the [4]holy fire-producer[5], namely Ayodhyā, in order to burn away completely all the ([6]palāśa) sticks, namely, the [6]demons. [29]

And

Then, Viṣṇu, sweetening the words of the poet Vālmīki with the name of Rāma, kindly adorned the dynasty of the Raghus. [30]

Three (others), whose lustre was like those of the three fires, were born following him; they resembled him, who was born fore-most, in all his various extraordinary qualities. [31]

Among them was Kaikeyī's son Bharata, resplendant with modesty. The other two, Lakṣmaṇa and Śatrughna, were born of Sumitrā. [32]

These heroes grew like the four arms, dedicated to the protection of the [1]Brāhmins (or [1]Vedas), of Mukunda who gladdens the worlds. [33]

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१६. अथ कदाचिदपरिमेय[1]मायाभयानकयुद्धसमुद्धतदैत्य-बलावस्कन्द[2]कांदिशीकवृन्दारकानीकपरिवार्यमाणरथः पंक्तिरथस्तपश्चर्या-जातानामाश्चर्याणामायतनं, त्रिशङ्कुयाजिनं भगवन्तं, पद्यप्रबन्धमिव दर्शित[3]सर्गभेदं, प्राकृतव्याकरणमिव प्रकटित[4]वर्णव्यत्यासं, बुधमिव [5]सोमसुतं, कुशिकसुतमद्राक्षीत् । तदनु, यथाविधिकृत[6]सपर्येण मर्यादातीतमहिम्ना [7]महितेन गाधेतरहृदयेन गाधिनन्दनेन [8]सत्रपरित्राणार्थम् इत्थमभ्यर्थितोऽभूत्—"राजन्, भवतस्तनयेन विनयाभिरामेण रामेण शरासनमित्रेण सौमित्रिमात्रपरिजनेन क्रियमाणक्रतुरक्षो रक्षो[9]दुरितमुत्तीर्य कृतावभृथो भवितुमभिलषामि" इति । एतदाकर्ण्य कर्ण[10]परुषं महर्षि-

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16. Then, one day, Das'aratha, whose chariot used to be surrounded by the armies of the gods who had [2]run [2]away in [2]fear on account of the assault of the demon forces excited in the fight which was terrible with unimaginable [1]fraud, beheld Kus'ika's son Vis'vāmitra who was the abode of the wonders arising from penance; who was the divine sage making Tris'aṅku perform a sacrifice; who, like a composition in verse, showed a different [3]creation (produced different [3]cantos); who, like the Prākṛt grammar, made manifest the change of (1) [4]caste (2) [4]letter and who, like Budha, son of the [5]Moon, was a [5]Soma-sacrificer. Then, by that [7]revered son of Gādhi, Vis'vāmitra,—whose heart was unfathomable, whose greatness was immeasurable, and who was accorded a [6]worship in the prescribed manner,—he was requested for the protection of (his) [8]sacrifice thus—"Oh king! I desire to have the ablution concluding the sacrifice after overcoming the [9]obstacles from demons, the protection of the sacrifice being made by your son Rāma, charming with modesty, attended on by only Lakṣmaṇa and assisted by his bow." Having heard this utterance of

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भाषितमतिमात्रपुत्रवात्सल्यात्कौसल्याजानिः सशल्यान्तःकरणोऽभूत् । ततस्तस्मिन् बहुप्रकारैरवार्यनिश्चये भगवति विश्वामित्रे दशरथः [11]तपनकुलहितेन पुरोहितेनैवमभिहितोऽभूत् ।

"[1]पर्याप्तभाग्याय भवानमुष्मै
कुर्यात् सपर्यां कुशिकात्मजाय ।
निर्यातुधानां [2]वसुधां विधातुं
निर्यातु रामः सह लक्ष्मणेन"॥३४॥

१७. एवं वसिष्ठेन प्रतिष्ठापितधृतिर्दशरथः सुतप्रदानेन कुशिकसुतमनोरथमेव पूरयामास ।

योगेन लभ्यो यः पुंसां संसारापेतचेतसाम् ।
[1]नियोगेन पितुः सोऽयं रामः कौशिकमन्वगात्॥३५॥

the great sage, which was [10]harsh to the ear, Kausalyā's husband had his mind pierced by a dart, on account of his excessive affection for his son. Then, as the revered Vis'vāmitra was with a determination which could not be changed at all by various means, Das'aratha was addressed by his priest (Vasiṣṭha), the well-wisher of the [11]solar race—

'May you do honour to this Kus'ika's son of [1]abundant fortune. Let Rāma go together with Lakṣmaṇa, in order to render the [2]earth free of demons. [34]

17. Thus, having been encouraged by Vasiṣṭha, Das'aratha fulfilled that very desire of Kus'ika's son by offering him his son.

That Rāma, who is attainable through yoga to men whose minds are removed from family bonds, went following Kaus'ika at the [1]command of his father. [35]

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तत्र सत्रं परित्रातुं विश्वामित्रो महामुनिः ।
सौमित्रिसहितं रामं नयन्नयमवोचत ॥३६॥
बलेन तपसां लब्धे बलेत्यतिबलेति च ।
[1]विद्येते मयि काकुत्स्थ [2]विद्ये [3]ते वितरामि [4]ते ॥३७॥

१८. ततो गृहीतविद्यस्य दाशरथेः प्रदेशमेकं प्रदर्श्य भगवान् इत्थमकथयत—

'अस्मिन्पुरा पुरभिदः परमेश्वरस्य
[3]भालान्तरालनयनज्वलने [1]मनोभूः ।
सद्यः प्रपद्य [2]शलभत्वममुञ्चदङ्गं
तस्मादमुं [4]जनपदं विदुरङ्गसंज्ञम्' ॥३८॥

१९. तदनु मानससरः[1]प्रसूतां सरयूमतिक्रम्य वृत्रवधप्रवृद्ध[2]वृद्ध-

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Then, that great sage Vis'vāmitra, taking with him Rāma accompanied by Lakṣmaṇa to protect his sacrifice, said— [36]

'Oh Kākutstha ! there [1]are with me two (powers) named Balā and Atibalā obtained through the power of penances; [3]those [2]two [2]powers I offer to [4]you. [37]

18. Then, the revered sage, having shown a certain spot to Rāma who had achieved those powers, said thus—

Formerly, here [1]Manmatha gave up his body having all at once attained the state of a [2]moth in the fire of the eye on the [3]fore-head region of S'iva, the destroyer of Tripurā; therefore (archeologists) know this [4]country as Aṅga. [38]

19. Then, after crossing the Sarayū river [1]originating from the Mānasa lake, when the two sons of Das'aratha had arrived at the border of the two countries named

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अघप्रक्षालनलब्धमलयोर्मलदकरूशनाम्नोर्जनपदयोः सीम्नि कृतपदयोः दाशरथ्योः पुनरप्येवमब्रवीत् —

'यक्षः सुकेतुर्द्रुहिणप्रसादाल्लेभे सुतां कामपि ताटकाख्याम् ।
सुन्दः किलैनां [1]परिणीय तस्यां मारीचनीचं जनयांबभूव ॥

२०. एकदा सुन्दे निहते मारीचः कुम्भसंभवमभिभूय तस्य शापादवाप [1]कौणपताम् । ताटकाप्यभूत् [2]पुरुषादिनी । सेयमब्जासनसिद्ध[3]सिन्दुरसहस्रप्राणा आत्मजेन सह जनपदविपदं विदधाना [4]व्यापादनीया त्वया' इति । रामस्तमाकर्ण्य स्त्रीवधशङ्कामकरोत् । किंच । वैरोचनीं मन्थरां वसुन्धरापराधधुरंधरां पुरन्दरेण निहतां जनार्दनकृतमर्दनां च भार्गवजननीं प्रदर्श्य दाशरथेरमन्दां सुन्दवधूवध[5]विचिकित्साम् उत्सारयामास ।

Malada and Karūs'a which had obtained the stain of having washed [2]Indra's great sin of killing Vṛtra, he again spoke thus,—

"Suketu, a Yakṣa, got by a boon from Brahma a certain daughter named Tāṭakā. It is said that Sunda, having [1]married her, begot the base Mārica. [39]

20. Once, when Snnda was killed, Mārica having attacked the pitcher-born sage Agastya, got the [1]state of a [1]demon by his curse. Tāṭakā, too, became a [2]man-eater. She, of such description and of valour equivalent to that of a thousand [3]elephants granted (to her) by Brahma, and who has been bringing about a calamity on this land with the help of her son, [4]must [4]be [4]killed by you." Rāma, on hearing that, entertained a hesitation to kill a woman. But quoting (the instances of) Virocana's daughter, Mantharā, adept in offending the Earth, slain by Indra and Bhārgava's mother

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[1]आश्रुतः श्रुतवृत्तेन तेन सुन्दप्रियावधः ।
तमेवान्ववदत्तस्य चापः [2]शिञ्जारव[3]च्छलात् ॥४०॥

तत्काले पिशिताशनाश[1]पिशुना सन्ध्येव काचिन्मुनेः
[4]अध्वानं [3]तरसा रुरोध [2]रुधिरक्षोदारुणा दारुणा ।
स्वाधीने हनने पुरीं विदधती मृत्योः स्वकृत्यात्यय-
क्रीडत्किङ्करसंघ[6]सङ्कटमहा[5]शृङ्गाटकां ताटका ॥४१॥

अथ दाशरथेः [2]कर्णमविशत्ताटका[1]गुणः ।
तथा धनुर्गुणस्तूर्णं प्राविशत्तज्जिघांसया ॥४२॥

ततो [3]भाविनि [2]संग्रामे बद्धश्रद्धस्य ताटका ।
स्वप्राणान् रामबाणस्य [1]वीरपाणमकल्पयत् ॥४३॥

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slain by Viṣṇu, he removed the great [5]hesitation of Rāma, for slaying Tāṭakā, Sunda's wife.

The slaying of Sunda's wife was [1]promised by him of well-known conduct. His bow repeated the same, under the [3]plea of the twang of its [2]string. [40]

At that time, like an evening [1]indicating the (आश) food-time of the (पिशिताशन) demons, terrible and red like the dust of saffron, Tāṭakā, [1]fore-boding the (नाश) destruction of the (पिशिताश) demons, terrible and red with a coat of [2]blood, all [3]at [3]once blocked the [4]path of the sage, rendering the city of Death to be with its big [5]squares [6]thronged with groups of his servants freely sporting on account of the absence of their work as the duty of killing was taken over by her. [41]

Then the [1]roar of Tāṭakā entered the [2]ears of Rāma; in the same way, the string of his bow also entered at once (his [2]ear-region) with the desire to kill her. [42]

Then Tāṭakā made her own life be the ([1]invigorating)

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मुनिर्भृशाश्वोपज्ञानि ताटका[1]माथिने ददौ ।
अस्त्राणि जृम्भकादीनि [2]जम्भशासनशासनात् ॥४४॥

२१. तत्र कञ्चन [2]विरिञ्चिलोक[1]प्रत्यादेशं प्रदेशं प्रदर्शयन्नवोचत ।

प्रतिदिनमवदातैर्ब्रह्मभिर्ब्रह्मनिष्ठैः
प्रशमितभवखेदैः सादरं सेव्यमाने ।
बलि[3]नियमनहेतोर्वामनः काननेऽस्मिन्
[1]बलि[2]नियमपरः सन् ब्रह्मचारी चचार ॥४५॥

अपहृतविबुधार्तेर्वामनस्याज[2]मूर्तेः
अखिलभुवनभिक्षोराश्रमानोकहानाम् ।
[1]ततिरियमतिनीला व्याप्तदिग्व्योमसीमा
स्वयमपि [3]परिमातुं लोकमभ्युद्यतेव ॥४६॥

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[1]drink of a [1]hero in respect of Rāma's bow which was cherishing great interest in the [2]war [3]to [3]come [3]up. [43]

To that [1]destroyer of Tāṭakā the sage gave the missiles such as Jṛmbhaka known first to Bhṛśāśva, at the command of [2]Indra. [44]

21. There, showing him a spot which [1]obscured even the [2]Brahma-loka, (the sage) said—

"In this forest eagerly resorted to every day by the virtuous Brahmin sages who are devoted to Brahma and whose family worries are ended, Vāmana, as a religious student engaged in [1]offering [1]worship to [1]deities and observing [2]vows, moved about for [3]subduing Bali. [45]

This exceesively dark [1]grove of lofty trees, that has extended upto the skirts of the horizon, of the hermitage of Vāmana who had removed the sufferings of the gods, who

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इति विविधरसाभिः कौशिक[6]व्याहृताभिः
श्रुतिपथमधुराभिः [5]पावनीभिः कथाभिः ।
[4]गलित[3]गहन[2]कृच्छ्रं गच्छतोर्दाशरथ्योः
[1]समकुचदिव सद्यस्तादृशं मार्गदैर्घ्यम् ॥४७॥

२२. ततः सिद्धाश्रमं प्रविश्य विश्वामित्रः [1]सत्रमारभत । तदनन्तरमन्तरिक्षान्तरालादापतन्तमन्तकानीकभयानकं तं [2]पलाशगणमवलोक्य [3]पलायमानाः करगलितसमित्कुशाः कुशिकनन्दनान्तेवासिनः ससंभ्रममभिलषिताहवाय राघवाय न्यवेदयन् ।

हृत्वाद्रेः शिखराणि तानि [1]परितः क्षिप्त्वा हसित्वा क्रुधा
कृत्वा हस्तविघट्टनं तत इतः स्थित्वा नटित्वा मुहुः ।

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was an [2]incarnation of the unborn (Viṣṇu), and who had received as alms all the three worlds, appears to be engaged also on its part [3]to [3]measure the three worlds. [46]

Such a great length of journey [1]became [1]short as it were to the two sons of Das'aratha who were walking in such a manner as the [2]hardship of the [3]forest [3]track [4]disappeared on account of the [5]holy stories, [6]told by Vis'vāmitra, which were of different sentiments and sweet to the ear. [47]

22. Then, having entered the Siddhās'rama, Vis'vāmitra began the [1]sacrifice. After that, the pupils of Vis'vāmitra, running away with the *samit* and *kus'as* dropping down from their hands on seeing that host of [2]demons terrible like an army of death attacking them from the void region of the sky, submitted to Rāma who hurriedly took to fight.

Having pulled out the peaks of the mountain, having

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[2]सिक्त्वा [3]क्ष्मामसृजा [4]स्रजान्त्रकृतया बद्ध्वा [5]कचान् खेचरान्
दग्ध्वाग्नेः सदृशा दृशा निशिचरा [6]रुन्धन्ति रन्ध्रं [7]दिवः ॥

तत्र,

संक्रान्तवर्णान्तरगाधिसूनोः सम्पर्कपुण्यादिव रामभद्रः ।
क्षात्रक्रमात् पिप्पलदण्डयोग्यः [1]पलाश[2]दण्डादृतपाणिरासीत् ॥

मारीचनीचमतिराहवमारचय्य
[1]क्षिप्तः क्षणेन रघुनायकसायकेन ।
मध्येपयोनिधि भयेन [2]निमग्नमूर्तिः
वेषं [3]पुपोष जलमानुषनिर्विशेषम् ॥५०॥

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dropped them down [1]all [1]around, having laughed aloud, having clapped the hands out of anger, having stood here and there, having repeatedly danced, [2]having [2]sprinkled the [3]earth with blood, having tied up their [5]hairs with the [4]garlands made of entrails, and having scorched those who move in the air with their sight, the demons who resembled fire [6]covered the cavity of the [7]sky. [48]

On that occasion,

As if out of the merit due to the contact of Vis'vāmitra (son of Gādhī) who had entered into another (Brāhmaṇa) varṇa, Rāma, who was fit to hold pippla stick by virtue of his being a kṣatriya, had his hand interested in 1) the [1]palās'a [2]stick and 2) inflicting [2]punishment on the [1]flesh-eating [1]demons. [49]

The base-minded Mārīca, after putting up a fight, having been thrown [1]off in a minute by an arrow of Rāma and having his body [2]sunk out of fear in the midst of the ocean [3]bore a form not different from that of a man born in water. [50]

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सुबाहुराहवोन्मत्तः [1]कृत्तः काकुत्स्थ[2]पत्रिणा ।
मुनीनामनभिप्रेतः प्रेतनाथातिथिः कृतः ॥५१॥

[1]वंश[2]स्पृशा [4]हृदयहारि[5]फलान्वितेन
रामेरितेन सहसा सह सायकेन ।
[3]स्नेहार्द्रितेन निरगादनुरागिणीव
प्राणावलिर्हृदयतः पिशिताशनानाम् ॥५२॥

अथ निशिचर[2]माथाद्वीत[1]वैतानविघ्नो
मुनिरवभृथकृत्यं विश्वहृद्यं समाप्य ।
[3]अमनुत जयलक्ष्म्या राममाजौ समेतं
यजनजनितमूर्त्या योक्तुमव्याजलक्ष्म्या ॥५३॥

Subāhu, who was not liked by the sages and had grown furious in the battle, was made a guest of the god of the dead by [1]being [1]cut into pieces by Rāma's [2]arrow. [51]

Like a lady full of love (for her husband), the row of the five vital airs of the demons departed from their hearts all on a sudden along with the arrow darted by Rāma, 1. i) which (arrow) was [2]made of the [1]bamboo ii) who (the husband) was [2]born of a [1]noble [1]family, 2. i) which (arrow) was associated with a [5]tip that would [4]cleave the [4]hearts (of the foes), ii) who (husband) was with [4]charming [5]benefits (for his beloved) and 3. i) which (arrow) was smeared with [3]greeze, ii) who (husband) was full of [3]love. [52]

Then, the obstacles in the way of the [1]sacrifice having been removed by the [2]destruction of the demons, the sage, after completing the concluding rite which was pleasing to all, [3]thought of uniting Rāma who was already united with the Lakṣmī (i.e., glory) of victory in the battle, with his own

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२३. अथ मिथिलां प्रति प्रस्थितः कौशिकः काकुत्स्थमित्थम् अकथयत्—'पुरा खलु [1]कुशेशयासनजन्मा कुशाभिधानो राजर्षिः कुशाम्बप्रमुखैश्चतुर्भिः कौशाम्बीमहोदय - धर्मारण्य - गिरिव्रजाख्यानां पुरीणां [2]कर्तृभिः पुत्री बभूव। कुशनाभस्तु घृताच्यां कन्याशतमजनयत्। कन्यास्ताः सन्नद्धयौवनाः [4]कामयमानः [3]पवमानः [5]प्रत्याख्यानात् प्रत्यापन्न[6]मन्युरासामवयवेष्वनार्जवमतनुत। अथ विदितवृत्तान्तेन कुशनाभेन तेन [7]क्षमामेव [8]प्रतिक्रियां मन्यमानेन चूळिसूनवे सौमदेवाय राज्ञे ब्रह्मदत्ताय दत्तास्ताः प्रकृतिस्था बभूवुः। पुनरपि कुशनाभस्तु [9]पुत्रीयन् पितुः प्रसादादगाधसत्त्वान् गाधि[10]संज्ञानस्मत्तातपादानुदपादयत्'। इत्थं दाशरथिः कौशिकोत्पत्तिकथा[14]निशमन[13]निरायाम[12]यामिनी[11]यामानु-

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(spouse) Lakṣmī (Sītā) who was (then) in a form that had come up during (Janaka's) [4]sacrifice. [53]

23. Then, Vis'vāmitra who set out for Mithilā, spoke thus to Rāma—"Formerly, the royal sage Kus'a by name, son of the [1]lotus-seated ([1]Brahma), was the father of four sons, Kus'āmba etc., who were [2]founders of the cities named Kaus'āmbi, Mahodaya, Dharmāraṇya and Girivraja. Kus'anābha (one of them) begot a hundred daughters by Ghṛtāci The [3]Wind [4]coveting for those maidens who were in the prime of youth, and, on account of (their) [5]declining (his request), getting [6]angry, brought about a crookedness on their limbs. Then, by Kus'anābha, who came to know of this event and felt that [7]forbearance was the only [8]remedy to it, those girls were given to king Brahmadatta son of Cūli and Somadeva; and they came back to (their) natural state. Again, [9]desiring to [9]get a [9]son, Kus'anābha, begot my father named [10]Gādhi of great worth, by the favour of his father." Thus, Rāma, to whom the [11]successive

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बन्धो बन्धूक[18]स्तबकसुन्दर[17]बन्धुरेण सन्ध्यारागेण प्राचीमुखेन [16]शोणीकृतेन शोणाभिधानं [15]दधानेन नदेन प्रवर्तितप्रत्यूषकृत्यः कृतनियमेन मुनिना सह गङ्गामुपतिष्ठमानेन पथा प्रातिष्ठत ।

[3]आजान[2]पावन[1]क्षीरां [5]वृषानन्द[4]विधायिनीम् ।
श्रुतिप्रणयिनीं सोऽयम् आपगाम् आप [6]गामिव ॥५४॥

२४. अथ भागीरथीकथां श्रोतुकामाय रामाय भगवान् इदम् अभाषत—

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[11]periods of the [12]night had become [13]not [13]long owing to his [14]listening to the story of the birth of Vis'vāmitra, having performed the early morning rites in the (male) river [15]bearing the name S'oṇa which was [16]reddened by the eastern horizon of a reddish colour [17]charming and beautiful like a [18]cluster of the bandhūka (ದಾಸವಾಳ) flowers, set out, along with the sage who (also) had attended to his duties, by the road leading to the Ganges.

He (Rāma) arrived at that river whose [1]water was [3]by its very [2]nature [3]sanctifying, which [4]accords the same delight as is got by observing [5]yogic [5]vows, and which is referred to in the Vedas, and thus is like (1) a [6]cow whose [1]milk is [2]naturally [3]pure which [4]accords delight to the [5]bull and which is as good as the Vedic utterances; 2) like the [6]earth which is the sustainer of all the [3]naturally [2]holy [1]waters [or which contains the [1]gems (considered milky) that are by [3]nature [2]holy], which [4]offers pleasure to [5]Viṣṇu and which is praised in the Veda; (3) like the goddess of speech[6] who is by [3]nature [2]pure and [1]milky [1]white, who [4]accords pleasure to [5]Brahma and who is in the form of Veda, Smṛti etc. [54]

24. Then, to Rāma who entertained a desire to listen to the story of the Ganges, the holy sage said this—

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Story

— गङ्गावतरणप्रकारः —

"पुरा मनोरमा नाम सुमेरोरभवत्सुता ।
[2]गृहमेधी तयैवासीच्चक्रवर्ती [1]धराभृताम् ॥५५॥
कन्याद्वयममुष्यासीदेका मन्दाकिनी तयोः ।
अन्या भगवती साक्षाच्चन्द्रचूडकुटुम्बिनी ॥५६॥
तां नदीं [1]विबुधा लब्ध्वा [2]नाकलोकमनीनयन् ।
तपस्यन्तीं गिरिर्गौरीं देवाय [3]महते ददौ ॥५७॥
शिवयोर्युञ्जतोर्वीर्यं दृष्ट्वा [1]धात्र्यां समर्पितम् ।
पावकः प्रतिजग्राह देवतैरनुनाथितः ॥५८॥
अनपत्यानथामर्त्यान्बहुभार्यां च [1]मेदिनीम् ।
अकरोदम्बिकाक्रोधः पुत्रालाभसमुद्भवः ॥५९॥

— *55-88 The descent of Gaṅgā to the earth* —

"Formerly, there was a daughter named Manoramā to Sumeru. It was only with her that the emperor of [1]mountains (i.e., Himālaya) became a [2]house-holder. [55]

To her, there were two daughters. One of them was Mandākinī; the other was the goddess (Gaurī), the very wife of the moon-crested (S'iva). [56]

The [1]gods, having obtained that river, led her to the [2]heavenly region; the mountain (Himavān) gave Gaurī who was practising penance to the [3]great god (S'iva). [57]

Persuaded by the gods, on beholding the semen of the copulating S'iva and Pārvatī deposited [1]on the [1]earth, Fire took it up. [58]

Then, the anger of Ambikā, arising out of her not obtaining a son, made the gods childless and the [1]earth a wife of many husbands. [59]

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अथ [1]सेनान्यमिच्छद्भिरुक्तः सब्रह्मभिः सुरैः ।
वह्निरह्नाय [3]जाह्नव्यां [2]न्यषिञ्चद्वीर्यमैश्वरम् ॥६०॥
सापि [1]सप्तार्चिषा क्षिप्तं [2]तेजस्तद्वोढुमक्षमा ।
हिमवत्प्रान्त[4]कान्तारे श्रान्ता शरवणे [3]जहौ ॥६१॥
तत्राभूत्कृत्तिकाप्रीत्यै [2]षोढारूढमुखाम्बुजम् ।
तारक[3]ध्वान्तविध्वंसि सद्यः षाण्मातुरं [1]महः ॥६२॥
[1]त्रैविध्यं श्रूयतां वत्स सरितस्त्रिदिवौकसाम् ।
यथोक्तं [4]हव्यमश्नन्त्या[3] [2]देवताया इवाध्वरे[5] ॥६३॥
पुरीमयोध्यामध्यास्त [1]सावित्रः सगरो नृपः ।
केशिनीसुमतिभ्यां च [2]लङ्घितप्रथमाश्रमः ॥६४॥

Then, being told by the gods, inclusive of Brahmä, who desired for a [1]general (to lead their army against Tāraka), Fire [2]cast [3]at [3]once the semen of S'iva into the Ganges. [60]

She (Ganges) too, being unable to bear that [2]semen cast by [1]Fire, and being exhausted, [3]left it in a grove of reeds at a [4]wood adjoining the Himālaya. [61]

In that grove there arose suddenly a [1]lustre which had put on a [2]six-fold lotus-face for the satisfaction of the six Kṛttikās and thus had six mothers, and which was (due to be) the dispeller of the [3]darkness in the form of Tāraka.

Listen, my boy, the [1]triple [1]nature of the river of the gods as is said of the (Fire) [2]deity [3]partaking the prescribed [4]oblation in a sacrifice.[5] [63]

Sagara, a king [1]of the [1]solar [1]race, who had [2]passed the first (Brahmacarya) Ās'rama by marrying Kes'inī and Sumatī, lived in Ayodhyā city. [64]

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स पुत्रीयन् सपत्नीकस्तपस्तेपे [1]समाः शतम् ।
भृगुः प्रीतमनास्तस्मै ददौ [2]दायादसंपदम् ॥६५॥

असमञ्जं सुतं लेभे वैदर्भी केशिनी तयोः ।
षष्टिं पुत्रसहस्राणां सुमतिश्च [1]यवीयसी ॥६६॥

[2]असमञ्जसचारित्रमसमञ्जमपोह्य[1] सः ।
आरब्धहयमेधः सन्नमुञ्चत तुरंगमम् ॥६७॥

[3]क्रव्यादवपुषा सोऽयमहारि[1] हरिणा हयः ।
ततस्तं नष्टमन्वेष्टुं सौमतेयाः प्रतस्थिरे ॥६८॥

सर्वे सपर्वतामुर्वीं [1]खनन्तः सगरात्मजाः ।
चक्रुर्झर्झरितध्वान्तं नागलोकं नखांशुभिः ॥६९॥

He, desiring to get a son, practised penance with his wives for a hundred [1]years. Sage Bhṛgu, pleased at heart, granted him the wealth of [2]children. [65]

One of his wives, Kes'inī, the princess of Vidarbha, got a son (named) Asamañja; and the younger wife Sumatī got sixty thousand sons. [66]

He (Sagara), after [1]abandoning Asamañja who was of an [2]unbecoming conduct, having commenced a horse-sacrifice, let loose the horse. [67]

That horse [1]was [1]stolen away by [2]Indra who had assumed the form of a [3]demon. There-upon, the sons of Sumatī set out to search that missing horse. [68]

All those sons of Sagara, [1]digging the earth along with the mountains (thereon), rendered the serpent region dispelled of darkness by the rays of their nails. [69]

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त एते तपसा दीप्ते तमः[1]स्तोम[2]प्रमाथिनि ।
कापिले [3]ज्वलने वीरा लेभिरे शलभोपमाम् ॥७०॥
असमञ्जसुतं पौत्रमंशुमन्तमथाब्रवीत् ।
[1]सप्तिं हृत्वा [2]समाधत्तां [3]सप्ततन्तुं भवानिति ॥७१॥
सोऽपि गत्वा [1]बिलं तत्र दृष्ट्वा भस्मीकृतान् पितॄन् ।
साश्रुस्तेभ्योऽञ्जलिं [2]दित्सुश्चरंल्लेभे [3]तुरङ्गमम् ॥७२॥
[1]मातुलो गरुडस्तेषामेनं तत्रैवमब्रवीत् ।
गङ्गामिहानयायुष्मन्नेषामेषा [3]गतिः [2]परा ॥७३॥
ततस्तनयवृत्तान्तं श्रुत्वा लब्धतुरङ्गमः ।
समाप्य सगरः [1]सत्रं पुत्रशोकाद्दिवं गतः ॥७४॥

Those heroes attained a state similar to that of the moth in the [3]fire (of anger) of Kapila, which was ablaze with penance and was [2]removing [1]heaps of darkness (ignorance). [70]

Then, Sagara said to Ams'umant, son of Asamañja,—[2]May [3]you [2]complete the [3]sacrifice by bringing (back) the [1]horse.' [71]

He, having gone to that [1]pit, seeing there his uncles reduced to ashes, and moved to tears, while being [2]desirous [2]of [2]offering oblations to them, found the [3]horse. [72]

Their [1]maternal [1]uncle Garuḍa said to him there thus —'O long-lived one ! bring Gaṅgā here; she is to them the [2]best [3]saviour. [73]

Then, Sagara, who got his horse, having heard the news relating to his sons, departed to Heaven after completing the [1]sacrifice, out of grief due to the loss of sons. [74]

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अथांशुमानयं राज्यं चिराय परिपालयन् ।
दिलीपे न्यस्तभूभारस्तपस्तेपे हिमालये ॥७५॥

दिलीपेऽपि दिवं याते श्रुत्वा वृत्तं भगीरथः ।
[5]अमर्त्यसरितं कर्तुं [1]मेने [3]मर्त्य[4]तरङ्गिणीम् ॥७६॥

ततो गोकर्णमासाद्य तपस्यति भगीरथे ।
देवो देवापगां [1]वोढुमन्वमंस्त दयानिधिः ॥७७॥

— 78-82 Description of Ganges falling down from heaven —

अथ [2]वीची[1]चयच्छन्नदिगन्तगगनान्तरा ।
शशाङ्कशङ्खसंभिन्नतारामौक्तिक[3]दन्तुरा ॥७८॥

[2]तरङ्गाकृष्ट[1]मार्तण्डतुरङ्गायासितारुणा ।
[7]फेनच्छन्नस्व[6]मातङ्ग[5]मार्गण[4]व्यग्र[3]वासवा ॥७९॥

Then, that Ams'umān was governing the kingdom for a long time; (then) having deposited the burden of the earth on Dilīpa, he observed penance on the Himālaya. [75]

When Dilīpa also departed to heaven, Bhagīratha, having heard the affairs (of Sagara's sons), [1]thought of making the [5]celestial river a [4]river of the [3]human world. [76]

Then, while Bhagīratha, having gone to Gokarṇa, was observing penance, the lord (S'iva), who is an abode of compassion, agreed to [1]bear the divine river. [77]

— 78–82 Description of Ganges falling down from heaven —

Then, (the heavenly river), who, with the [1]series of her [2]waves, had occupied the intermediate space between the sky and the horizons; who was [3]covered with star-pearls closely set with moon-conches; [78]

—who had put Aruṇa to trouble through the [1]sun's

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[2]आविःशाखाशिखोन्नेयनन्दनद्रुम[1]कर्षणा ।
एकोदकनभोमार्गदिङ्मूढ[3]दिवसेश्वरा ॥८०॥
[1]आवर्त[2]गर्तसंभ्रान्तविमान[3]प्लव[4]विप्लवा ।
नीलजीमूत[5]शैवालकृतरेखा[6]हरित्तटा ॥८१॥
[1]अवलेपभराक्रान्ता सुरलोकतरङ्गिणी ।
पपात पार्वतीकान्तजटा[2]कान्तार[3]गह्वरे ॥८२॥
अलब्ध[2]निर्गमा शंभोः [1]कपर्दादमरापगा ।
दधौ [4]दूर्वाशिखालग्न[3]तुषार[2]कणिकोपमाम् ॥८३॥
अदृष्ट्वा तां नदीं तत्र [1]तुष्टाव परमेश्वरम् ।
भगीरथो विधेः क्रौर्यात्परिक्षीणमनोरथः ॥८४॥

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horses attracted by its [2]waves; who made [3]Indra feel [4]worried in [5]searching for his own [6]elephant covered by its (white) [7]foam; [79]

—whose [1]drawing [1]away with her the trees of the Nandana garden (of Indra), was inferable by means of the [2]visible tops of their branches; who had rendered the [3]Sun bewildered of his path in the sky which was a single sheet of water; [80]

—in the [1]whirl [2]pools of which the stupefied aeroplanes were [4]submerging and [3]floating; by the blue cloud [5]moss of which the [6]horizon ends were with marked lines;

(and) over-powered by the weight of [1]pride, that river of the gods' region fell down into the [3]great [3]cave in the [2]wild forest of the matted hair of Pārvatī's husband.

The celestial river, not obtaining an [2]exit from S'iva's [1]matted [1]mass of [1]hair, bore similarity with a [2]thin [2]particle of [3]mist adhering to the tip of (a blade of) [4]grass. [83]

Bhagīratha, whose desire was impoverished by the

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गङ्गा सप्ताकृतिर्जाता न्यपतत् [1]धरमूर्धनि ।
तेन स्तुत्या प्रसन्नेन [2]क्षिप्ता बिन्दुसरस्यपि ॥८५॥
तासु [1]प्राचीं गतास्तिस्रस्तिस्रः [2]प्राचेतसीं दिशम् ।
अन्या पितृक्रियोद्युक्तभगीरथपथानुगा ॥८६॥
सैषा भागीरथी जह्नोः सत्रक्षेत्रं [1]समावृणोत् ।
तां स पीत्वा ततः शान्तो [2]जह्नौ श्रोत्रेण वर्त्मना ॥८७॥
तया [1]तटिन्या जाह्नव्या प्रापयत् [2]त्रिदिवं पितॄन् ।
भगीरथः पुरं प्राप परिपूर्णमनोरथः ॥८८॥]

२५. (अथ दाशरथिराकर्णितभागीरथीकथस्तां [2]सरितं [1]विलङ्घ्य

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cruelty of fate, not seeing that river there, [1]praised Parameśvara. [84]

[2]Thrown off by Śiva pleased by that praise, Gaṅgā, having become a river on seven streams, fell down of the head of the [1]mountain (Himālaya) and into the Bindusaras (lake) also. [85]

Of them, three (streams) flowed to the [1]east and (another) three to the [2]west. The other one followed the path of Bhagīratha engaged in the libatory rites of his fore-fathers. [86]

Bhāgīrathi of this description [1]covered [1]completely the sacrificial yard of Jahnu. He, having drunk her up and then being pacified, [2]let her through the outlet of his ear. [87]

By that [1]river Jāhnavī, Bhagīratha made his fore-fathers attain [2]heaven; and with his desire (thus) fulfilled came (back) to his (capital) city. [88]

25. Then, Rāma who had heard the story of Bhāgī-

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विशालां विलोक्य पुरीं कस्येयमिति गाधिनन्दनमपृच्छत् । सोऽप्येवम् अत्रोचत्—'पुरा खलु सुरासुराणां सुधानिमित्तं मिथोविरोधे प्रवृत्ते मायां विश्वमोहिनीं [3]विश्वरूपः प्रदर्श्य दैतेयनिधनं [4]शतधारपाणिना कारयामास। तेषां जननी दितिरतिवेल[5]मन्युः शतमन्युशासनं कमपि पुत्रं लब्धुकामा पत्युर्मारीचस्य वचनात् कुशप्लवे सुचिरं तपश्चचार । तां [6]कैतवेन शुश्रूषमाणः शतधारपाणिः पादकलित[7]कच[7]कलापामापन्ननिद्रामपवित्रेति निर्वर्ण्यावगाहिततदीयजठरः सप्तधा गर्भं निर्भिद्य निर्जगाम । दितिरपि विदिततनयवृत्तान्ता तान्यपि खण्डान्याखण्डलेन[8] सप्तमरुतः कारयित्वा [9]त्रिविष्टपं प्रविष्टा ।

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rathi, [1]having [1]crossed that [2]river and beholding the city Vis'ālā, asked Vis'vāmitra (son of Gādhi) whose city it was. He, on his part, related thus — 'Formerly, when a quarrel ensued between the gods and demons for nectar, [3]Viṣṇu exhibiting his māyā which would tempt all, got the destruction of the demons done by Indra, the weilder of the thunder-bolt. Their mother, Diti, who grew exceedingly [5]angry, desirous of getting a son who would kill Indra, performed penance for a very long time at Kus'aplava on the advice of her husband Mārīca. Indra, who was serving her by [6]fraud, after having entered into her belly observing her as impure as she (once) lay asleep with her ([7]unbraided) [7]mass of [7]hair spread out (on that end of the bed) where the feet have to rest, came out tearing the foetus in her womb into seven pieces. Diti, too, came to know of the lot of her son (in the womb); (and) after having got those seven pieces converted into the seven winds by [8]Indra, she entered into [9]heaven.

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अलम्बुसायामिक्ष्वाकोर्जातः कश्चिन्महीपतिः ।
विशालेति स्वनाम्नात्र विशालां विदधे पुरीम्' ॥८९॥

२६. तदनु तद्वास्तव्येन सुमतिनाम्ना नृपतिना कृतातिथ्यः सराजपुत्रो भगवान् विश्वामित्रस्तत्र निशीथिनीं नीत्वा मिथिलां प्रति प्रस्थितः [1]प्रतपसामुत्तमस्य गौतमस्याश्रमं प्रदर्श्य तद्दारानुषक्तां कथामित्थम् अकथयत्—

'अत्रागमद्गौतमधर्मदारानन्नार्यजुष्टेन पथा महेन्द्रः ।
स च क्रुधा [2]निर्वृषणं [1]वृषाणं भार्यामदृश्यां च मुनिश्चकार ॥

वनमेतद्गते रामे शापमुक्ता भविष्यसि ।
इत्युक्त्वा गौतमः पत्नीं हिमाद्रिं तपसे ययौ ॥९१॥

A certain king named Vis'āla was born to Alambusā by Ikṣvāku; (and) he built a city here, called Vis'ālā after his own name.' [89]

26. Then, the divine Vis'vāmitra, to whom a hospitable reception was accorded by the king named Sumati residing there, having passed the night there together with the princes, set out to Mithilā; (and) having shown (to them) the hermitage of Gautama, the greatest among [1]sages of [1]severe [1]penances, related thus the story pertaining to his wife.—

Here came Indra, by a path trodden by unworthy men, to the lawful wife of Gautama; and he (Gautama), in anger, made his wife Ahalyā invisible, and [1]Indra [2]such that he [2]lost his [2]scrotum. [90]

'You will be freed from (this) curse when Rāma enters this forest'—having thus said to his wife, Gautama departed to Himālaya for (practising) penance. [91]

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इत्थं विदितवृत्तान्ते देवतानां गणे तदा ।
पितॄणां प्राभवाल्लेभे [2]मेषस्य [1]वृषणं [3]वृषा' ॥९२॥

तदेनामेनसो [1]मुक्तां प्रतिगृह्णातु गौतमः ।
इति तस्याश्रमं भेजे [2]साकं रामेण कौशिकः ॥९३॥

दुःखे सुखे च रज एव बभूव हेतु-
स्तादृग्विधे महति गौतमधर्मपत्न्याः
यस्माद्गुणेन [1]रजसा विकृतिं गता सा
रामस्य पाद[2]रजसा प्रकृतिं प्रपेदे ॥९४॥

२७. तस्मिन् अहल्यया गौतमेन च कृतमातिथ्यं विश्वामित्रः सराजपुत्रः प्रतिगृह्य मिथिलोपकण्ठभुवि जनकयजनभवनमभजत । तदनु, जनकेन विधिवदभ्यर्चिते तस्मिन्निमिकुल[1]पुरोधाः शतानन्दो रघुनन्दनमेवमभाषत——

Thus, when the hosts of gods came to know of this affair, [3]Indra got the [1]scrotum of a [2]goat by the favour of the manes. [92]

Therefore, let Gautama receive back this (Ahalyā) freed from [1]sin—with these words Vis'vāmitra went [2]with Rāma to his hermitage. [93]

For the great misery and happiness of this kind, in the case of the lawful wife of Gautama, Rajas (=1. the quality of rajas; lust 2. dust) alone was the cause; for, by the [1]quality of [1]*rajas*, she got a changed form and by the [2]dust of Rāma's feet, she regained her original form. [94]

27. Vis'vāmitra, together with the princes, having received there the hospitable reception accorded by Ahalyā and Gautama, went to the sacrificial hall of Janaka in a

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— 95 to 98 Story of Vis'vāmitra —

तिष्ठन्क्षत्राईवृत्तौ मुनिरगमदसावाश्रमं ब्रह्मसूनोः
आतिथ्यं तत्र लब्ध्वा [1]निरवधि [2]सुरभेः प्राभवादित्यवेत्य ।
सा तेन प्रार्थिताभूत्तदनु मुनिवरे नाभ्युपेते [3]चकर्ष
[4]क्रोशन्तीं तां तथैव प्रचुरबलजुषा [5]कांदिशीको [5]बभूव ॥

२८ बहुशस्तद्बलचकितस्य तपोबलाधिगतविविधायुधनिगमस्य भूयोऽपि सुरभिनिमित्तं समारब्धसमरस्य दिव्यास्त्रपरम्परां ब्रह्मदण्डेन [1]निरुन्धन्नरुन्धतीजानिरवतस्थे । ततोऽयं जात[2]व्यलीकः क्षात्रात् तेजसः

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region close to the city of Mithilā. Thereupon, when he was worshipped by Janaka in the prescribed manner, S'atānanda, the [1]priest of the Nimi family, spoke thus to Rāma—

—95 to 98 Story of Vis'vāmitra—

Remaining in an occupation suited to a kṣatriya, this sage (Vis'vāmitra) once went to the hermitage of (Vasiṣṭha) son of Brahma. Having got there an [1]unbounded hospitable reception and learning that it was on account of the greatness of the [2]cow (Kāmadhenu), the cow was prayed for by him as a gift; thereupon, as the great sage did not accede to it, he [3]dragged the cow even as she was [4]crying and (at last) [5]fled [5]away on account of the cow being excessively powerful. [95]

28. [1]Obstructing with a Brahmadaṇḍa the series of divine missiles of Vis'vāmitrā, who once again began a war for (winning) the cow, after obtaining by the power of penance various lores pertaining to weapons being very much afraid of the power of the cow, Vasiṣṭha the husband of Arundhatī, remained (calm). Then he (Vis'vāmitra) with [2]disgust arisen (for the power of a Kṣatriya),

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परं ब्राह्ममेव [3]महो [4]महीय इति निश्चित्य तत्सिद्धये दक्षिणस्यां दिशि तीव्रतरं तपश्चचार ।

२९. अथ [1]सावित्रः क्षत्रियस्त्रिशङ्कुः सशरीरः स्वर्गसिद्धिम् अभ्यर्थयमानो वसिष्ठेन [2]प्रत्याख्यातस्तस्य पुत्रैर्महोदयादिभिर्निर्बन्धकुपितैः दत्तचण्डालभावस्तमेनं शरणमभजत । असावपि तन्मनोरथपरिपूर्तये [3]क्रतुमेकं प्राक्रमत । तत्र समागतेषु ब्राह्मणेषु [4]जुगुप्सया त्रिशङ्कोः अनागतान् वसिष्ठपुत्रानयं शापेन [5]श्वभक्षकानकरोत् । ततः [6]क्रतुभुजां वर्गेऽपि स्वर्गादनवतीर्णे ।

अयं महात्मा तपसः प्रभावादारोपयामास दिवं त्रिशङ्कुम् ।
[1]नीलाम्बरं [3]निह्नुत[2]राज[2]वेषं [4]वर्षानिशीथादविशेषवेषम् ॥९६॥

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having come to the decision that the Brahmanical [3]prowess is [4]more [4]effective than the valour of a Kṣatriya, observed very severe penance in the southern quarter for achieving it.

29. Then Tris'aṅku, a Kṣatriya of the [1]solar [1]race, seeking to achieve heaven with (his human) body, got [2]repudiated by Vasiṣṭha; and with the state of a *Caṇḍāla* given to him by the sons of Vasiṣṭha viz., Mahodaya etc. enraged by his compulsion, resorted to this Vis'vāmitra. He then began a [3]sacrifice for fulfilling his desire. By a curse he changed Vasiṣṭha's sons to [5]dog-eaters as they, out of [4]disgust for Tris'aṅku, did not come there while (other) Brahmins came. Then, when the group of [6]gods also did not come down from heaven,—

This great-souled sage, with the power of his penance, made Tris'aṅku [1]who wore a [1]blue [1]garment, [2]whose [2]royal [2]garb was [3]concealed, and whose appearance was not different from that of a [4]rainy night, ascend heaven which

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ततः,

अपातयत्स्वर्गमुपाश्रयन्तं संजातमन्युः शतमन्युरेनम् ।
ततोऽवलम्ब्यास्य [2]नियोग[1]शङ्कुं लेभे त्रिशङ्कुर्गगने प्रतिष्ठाम् ॥

ततो गीर्वाणगणप्रार्थनया परित्यक्तभुवनान्तरनिर्माणकर्माणं तत्र तपः[2]प्रत्यूहः [1]प्रत्युद्भूत इति पश्चिमायां दिशि पुष्करे [3]पुष्कलं तपश्चरन्तममुमम्बरीषयज्ञपशुविनाशप्रायश्चित्तार्थं बह्वीभिर्गोभिः क्रीत्वा नरपशुतां नीयमानस्तावदृचीकस्य मध्यमपुत्रः शुनःशेपः शरणमयाचत । अयं भगवान्निजतनयविनिमयेन रक्षितुमेनमुन्मुखः पराङ्मुखेभ्यस्तेभ्यो

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was in the form of the [1]blue [1]sky and where the [2]moon's [2]form was [3]concealed. [96]

Then,

Indra, with anger arisen, turned him down as he was entering heaven; thereupon, Tris'aṅku, holding for support the [1]peg of his [2]command, got firmly stationed in the sky. [97]

30. To him who, at the request of the whole group of gods, had thereafter given up the task of creating another world and, with the feeling that an [2]obstacle for his penance [1]occurred there, was practising [3]severe penance at Puṣkara in the western quarter, S'unahs'epa, the middle son of Ṛcīka, preferred a request for protection;—S'unahs'epa who was being led to the state of a human victim after buying him with plenty of cows to serve as an expiation for the loss of Ambarīṣa's sacrificial animal. This holy sage who was inclined to save him by an exchange of (one of) his own sons, namely, Haviṣyanda, etc., having accorded to them who were averse to it the (same) state of Vasiṣṭha's sons by a curse, made both Ambarīṣa and

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हविष्यन्दादिभ्यः शापेन वसिष्ठपुत्रदशां दत्त्वा [4]गाथाद्वयप्रीताभ्याम् इन्द्रोपेन्द्राभ्यामम्बरीषं शुनःशेपं च परिपूर्णमनोरथौ कारयामास ।

३१. ततस्तपस्यन्तमेनं मेनकासङ्गतस्तपोभङ्गश्चिरमङ्गीचकार । पश्चात् पश्चात्तापाभिभूतोऽयमुत्तरे [1]भूभृति कौशिकीतीरे घोरं तपश्चचार। तत्र [2]जम्भारिप्रहितां रम्भां [3]शैली भवेति शप्त्वा पूर्वस्यां दिशि [4]निरस्तनिश्वासं तपश्चरत्यमुष्मिन् उष्मणा तपोऽग्नेरुद्विग्नितामरसखस्तामरसासनः सन्निधाय 'जितेन्द्रियत्वाद्ब्रह्मर्षिरसि, वसिष्ठोऽप्येवं [5]व्याहरतु भवन्तम्' इति अभाषत ।

असौ वसिष्ठनिर्देशाद्ब्रह्मर्षित्वमविन्दत ।
यथोपनयनसंस्काराद् द्विजन्मा ब्रह्मवर्चसाम् ॥९८॥

S'unahs'epa have their desires fulfilled through Indra and Upendra who were gratified by two [4]hymns.

31. To him observing austerities, an interruption to penance came up there-after by Menakā's association. Later on, overcome by repentance, he practised severe penance near the Kaus'iki river on the northern Himālaya [1]mountain. There having cursed Rambhā sent by [2]Indra, with the words ' Become a [3]rock,' while he observed penance (next) in the eastern quarter [4]suppressing breathing, the lotus-seated Brahma, the friend of the gods, rendered restless by the heat of the fire of (his) penance, appearing before him said— 'By conquering the senses, you have become a Brahmarṣi; [5]let Vasiṣṭha too declare you thus.'

By the declaration of Vasiṣṭha, he gained the status of a Brahmarṣi, just as the twice-born obtains Brahmanical lustre by (going through) the *upanayana* rite. [98]

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इति जनकपुरोधःश्लाघितो गाधिसूनुः
सह नृपतनयाभ्यां [1]शर्वरीं तत्र नीत्वा।
विधिवददिशदर्घ्यं पुष्पदर्भाग्रगर्भं
सरसिजदयिताय [2]ज्योतिषे छान्दसाय ॥९९॥

३२. तदनु, जनकराजधानीं रामलक्ष्मणनिरीक्षणकौतुकादनवरतपतितेन विकचकुवलय[5]निचयोपचीयमान[3]मेचक[4]मरीचि[2]मलिम्लुचेन पौरनारीलोचन[1]रोचिषा कवचितनरपतिपथा विश्वामित्रः प्रविश्य दशरथतनयाविदमभाषत। अस्यां खलु नगर्यामारब्धयज्ञस्य राज्ञो जनकस्य [6]भागधेयात् सीतानामधेयभाजनमजीजनत् कन्यारत्नं [7]रत्नगर्भा भगवती। अस्याः पुनः किमपरं माहात्म्यम्! यतः,

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Vis'vāmitra thus praised by Jānakī's priest, having passed the [1]night there together with the two princes, offered in the prescribed manner Arghya containing flowers and the end pieces of Darbha to the [2]Sun of Vedic form and a friend of the lotus. [99]

32 Then, having entered Janaka's capital,—the high roads of which were enveloped by the [1]lustre of the eyes of the women-folk of the city which (lustre) [2]overshadowed the increasing [3]blue lustre of a [5]heap of full blown blue lotuses and was continuously shed on account of their eagerness to behold Rāma and Lakṣmaṇa, — Vis'vāmitra said this to the two sons of Das'aratha— 'In this city, indeed, by the [6]good luck of king Janaka who had commenced a sacrifice, goddess [7]Earth [7](who holds gems in her interior depths), yielded a gem in the form of a maiden who became the recipient of the name Sītā. What other greatness of this city (shall I relate?); for,—

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देव्या यस्या [3]वसनमुदधिः [4]पीठिका [5]हाटकाद्रिः
हारः [6]सिन्धुः सगरतनयस्वर्गमार्गैकबन्धुः ।
क्रीडाशैलः [7]प्रथमपुरुष[8]क्रोडदंष्ट्रा च तस्याः
सीतामातुर्जगति मिथिलां [1]सूतिका[2]गेहमाहुः ॥१००॥

तत्र सीताविवाहार्थममरैरपि दुष्करम् ।
जनकः कल्पयामास धनुरारोपणं [1]पणम् ॥१०१॥

ततो महर्षिर्जनकस्य राज्ञः सभां [1]सुधर्मासदृशीं प्रपेदे ।
तौ चापतुश्चापविलोकलोलौ सचापकौ कोसलराजपुत्रौ ॥

३३. तत्र विधिवदभ्यर्चितः कथितदशरथतनयवृत्तान्तः कौशिकः '[1]कौशिकप्रमुखैरमरैरस्मत्कुलमहत्तरे देवराते निक्षिप्तं विशेषतः सीता-

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People speak of Mithilā, in the whole world, as the [1]lying-in [2]chamber of that Sītā's mother (viz., Goddess Earth), whose [3]garment is the ocean, whose [4]seat is (Meru) the [5]gold mountain, whose necklace is the [6]river Ganges which was the chief friend of Sagara's sons on their way to heaven, and whose sport-hill is the tusk of the [8]Boar (incarnation of) [7]Viṣṇu. [100]

There, her father Janaka had stipulated the stringing of a bow, which was difficult to do even for the Gods, as the [1]price for Sītā's marriage [101]

Then the great sage came to Janaka's court which equalled [1]Indra's. Those two princes of Kosala, who were with pretty bows and eager to behold the bow (to be strung), also came. [102]

33. There, Viśvāmitra, who was worshipped in the prescribed manner, having told the story of Daśaratha's sons, ordered Rāma for the stringing of the bow showed by

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शुल्कार्थं मया रक्षितमिदम्' इति जनकेन प्रदर्शितस्य चापस्यारोपणाय राममादिदेश । ततः,

रामे बाहुबलं विवृण्वति धनुर्वंशे[1] [2]गुणारोपणं
मा भूत्केवलमात्मना तिलकिते [4]वंशेऽपि [3]वैकर्तने ।
आकृष्टं नितरां तदेव न परं सीतामनोऽपि [5]द्रुतं
भङ्गस्तस्य न केवलं क्षितिभुजां दोःस्तम्भदम्भस्य च ॥

रामाकर्षणभग्नकार्मुकभुवा [1]ध्वानेन रोदोरुधा
दृप्तक्षत्रयशः[5]सितच्छद[4]कुले [6]जीमूतनादायितम् ।
वीरश्रीप्रथमप्रवेशसमये पुण्याहघोषायितं
सीतायाः किल मानसे परिणये माङ्गल्यतूर्यायितम् ॥

Janaka with the words—'This was deposited with Devarāta, a great ancestor of our race, by gods headed by [1]Indra; and is being preserved by me especially as the bridal fee for Sītā. Then—

While Rāma was exhibiting the strength of his arms, there was not merely the fixing up of the [2]string on the bow-stick[1], there was also the association of [2]merits to the [3]solar [4]race which was bedecked by himself; not only was that drawn to the full, Sītā's mind also was [5]quickly attracted completely; the breaking was not merely of it, it was also of the pride of the pillar-like arms of (other) kings.

The [1]sound, which arose from the bow broken by Rāma's drawing and [2]pervaded both the [3]earth and [3]heaven, served as the thunder of a [6]cloud to the [4]row of [5]swans in the form of the glory of the haughty kṣatriyas; it served as the hailing of 'good day' at the time of the first entry of heroic glory; and verily it did serve as the auspicious sound of the trumpet during the imagined marriage of Sītā. [104]

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[1]नवः कठिनकर्षणत्रुटितचापजन्मा क्षणात्
दिशां द्विरद[3]घींकृतैः कृतहरित्पतिस्वागतः ।
जगद्भ्रमणकौतुकोच्चलितरामकीर्त्यङ्गना-
प्रयाणपटहध्वनिं प्रथयति स्म [2]तारध्वनिः ॥१०५॥

३४. तत्र दशरथः सीतापरिणयकृतनिश्चयजनकप्रहितदूताहूतः पुरोहिताभ्युपगमात् मिथिलामुपागमत् ।

यत्कीर्तिस्तिलकायते सुरवधूसङ्गीतगोष्ठीमुखे
येनाद्यः पितृमान्पुमान्वसुमती येनैव [1]राजन्वती ।
इन्द्रः [3]सङ्गर[2]संकटेषु विजहौ वीरस्य यस्योन्मुख-
प्रेङ्खत्स्यन्दनकेतनाम्बरदशासंदर्शनाद् दुर्दशाम् ॥१०६॥

The [1]unprecedented [2]loud sound that arose from the bow broken by a forceful bending, welcomed by the guardian deities of the quarters through the [3]trumpetting of the quarter-elephants, displayed the drum sound (indicative) of the journey of the lady in the form of Rāma's glory set out interested in traversing the whole world. [105]

34. Thereupon, Das'aratha, having been invited through the messengers sent by Janaka who had decided about Sītā's marriage, went to Mithilā as it was accepted by (Vasiṣṭha) his priest.

—Das'aratha, whose glory would appear prominently at the very commencement of the music recitals by heavenly damsels; by whom Viṣṇu was with a father; only by whom the earth [1]was [1]with a [1]good [1]king; and by the appearance of the forest skirts of the fluttering banner-cloth of the chariot of which hero, Indra used to banish his anxiety during the [2]perils of [3]war. [106]

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जनकः स्वकनीयांसमाजुहाव कुशध्वजम् ।
हत्वा युधि सुधन्वानं सांकाश्ये स्थापितं पुरे ॥१०७॥

३५. तदनु, ताभ्यामभ्यर्चितः सपुरोहितो दशरथस्तत्र पुत्राणां गोदानमङ्गलं निर्वर्तयामास ।

जग्राह जनकात्सीतां तातादेशेन राघवः ।
[1]आम्नायशासनेनार्चां [2]यजमानादिवानलः ॥१०८॥

आश्चर्यमेतत्—

[1]गुणमनिमिषचापे कश्चिदारोप्य सीतां
कुशिकतनयवाक्यादग्रहीद्रामभद्रः ।
तदनु तदनुजन्मा मैथिलेन्द्रस्य चित्ते
निहितबहु[2]गुणः सन् ऊर्मिलां लक्ष्मणोऽपि ॥१०९॥

Janaka invited his younger brother Kus'adhvaja who was installed in the city of Sāṅkās'ya after killing Sudhanvan in battle. [107]

35. Then, Das'aratha together with his priest Vasiṣṭha, having been worshipped by both of them, observed there the auspicious function of gifting away cows as relating to his sons.

By the order of his father, Rāma accepted Sītā from Janaka just as fire accepts an oblation from the [2]sacrificer as ordained by the [1]Vedas. [108]

This is surprising—

Having fixed up a certain [1]string on the bow of the gods at the words of Vis'vāmitra, Rāmabhadra accepted Sītā. Thereafter, his younger brother Lakṣmaṇa also having impressed with many of his [2]virtues on the mind of the lord of Mithilā, accepted Ūrmilā. [109]

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ततो भरतशत्रुघ्नौ कुशध्वजनियोगतः ।
माण्डवीश्रुतकीर्तिभ्यामभूतां [1]गृहमेधिनौ ॥११०॥

३६. अथ दशरथस्तनयैः सह कृतविवाहैर्विदेहेभ्यः प्रतिनिवर्तमानः [1]संवर्तसमयसमुज्जृम्भितहुतवहदुःसहरोषं भीषण[2]दुर्वारपराक्रमं क्षत्रवर्गगर्वसर्वंकष[3]परश्वथधाराधीनरुधिरधाराकल्पितपितृतर्पणं दर्पवताम् अग्रेसरमुग्रप्रतापिनं तपःसमुचितवल्कलवसानमपि [4]वासनावशादनतिपरिमुषितयुद्धश्रद्धं मध्येमार्गं भार्गवं मुनिं राममद्राक्षीत् । अप्राक्षीच्च तन्निरीक्षणादेव प्रक्षीणहर्षोऽपि महर्षिभिः सह विधाय सपर्याम् 'आर्यशील, कुशलम् ?' इति ।

Then, at the request of Kus'adhvaja, Bharata and S'atrughna became [1]house-holders with Māṇḍavī and S'rutakīrti. [110]

36. Thereafter, Das'aratha, together with his married sons, returning from the Videha country, saw on the way the sage Paras'urāma, Bhṛgu's son, whose anger was as unbearable as the fire ablaze at the time of [1]universal [1]annihilation; whose valour was terrible and hence [2]irresistible; who performed the libatory offerings to the manes with the stream of blood produced by the sharp edge of the [3]axe which felled the pride of the whole group of kṣatriyas; who was the fore-runner of arrogant persons; who was of severe valour; who, although wearing bark-garments suited to penance, was with interest for fighting not very much removed on account of [4]past [4]impressions. Although with joy much diminished as soon as he was seen, he (Das'aratha), together with the great sages, having offered him a reception, asked—'O sir, of noble nature ! are you well ? '

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अथ दशरथवाणीं तामश्रृण्वन् प्रसन्नां
भृगुपतिरिदमूचे [1]प्रश्रितं रामभद्रम् ।
अवजिगमिषुरासं जीर्णचापात्तकीर्तेः
अविदित[4]परशोस्ते दोर्मदं[2] [3]कार्मुकेऽस्मिन् ॥१११॥

आदाय तत्सगुणमाशु विधाय तत्र
सन्धाय बाणमवधार्य तपोधनत्वम् ।
तज्जीवितस्य दयमानमना [1]मनीषी
संभूतघोरसमराद्विरराम रामः ॥११२॥

किं च,

तावुभौ च भृगु[1]वंशसंभवौ चापदण्डजमदग्निसंभवौ
[3]प्रह्वभावमवलम्ब्य केवलं राघवार्पितगुणौ बभूवतुः ॥११३॥

Then, not listening to that pleasing speech of Das′aratha, Paras′urāma said this to the [1]humble Rāmabhadra— 'I was desirous of knowing the [2]insolence of your arms in *this* [3]bow, as you are not aware of (my) [4]axe and have obtained glory through a worn-out bow!' [111]

Taking that bow and having strung it soon, fixing an arrow to it and considering his being an ascetic, the [1]wise Rāma, with a mind compassionate towards his life, desisted from a severe fight that would have come up. [112]

Further,

Both of them, viz., the bow-stick made of the [1]bamboo of the [2]forest and Paras′urāma, born in [2]Bhṛgu's [1]race, became such that they were with *guṇa* (=1. string 2. merit or virtue) deposited by Rāma by merely resorting to a [3]humble state. [113]

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[1]युगपत्प्राप्तगुणयोश्चापभार्गवरामयोः ।
[2]ऋजुता वक्रतां प्राप वक्रतापि तथार्जवम् ॥११४॥

३७. ततस्तत्क्षणममोघेन राघवः शरेण भार्गवस्य स्वर्गतिं रुरोध । स्थाने हि तत् ।

[1]नूनं जनेन पुरुषे महति प्रयुक्तम्
[2]आगः परं तदनुरूपफलं [3]प्रसूते ।
कृत्वा रघूद्वहगतेः क्षणमन्तरायं[4]
यद्भार्गवः परगतेर्विहतिं[5] प्रपेदे ॥११५॥

३८. अथ संक्रान्तया जामदग्न्यशक्तिसंपदा संपन्नं [3]पन्नग[2]परिवृढ[1]भोगभुजाभिरामं राममविरलमालिङ्ग्य मूर्ध्न्युपाघ्राय दशरथः [6]परिखयेव [5]परिसरे [4]परिसरन्त्या सरयूसरितानुविद्धामयोध्यां दारकान्

Of the two, viz., the bow and Paras'urāma, who obtained *guṇa* (=1. string 2. virtue) [1]simultaneously, [2]straightness attained curvedness and crookedness attained straightness. [114]

37. Then, with his unfailing arrow, Rāma at once broke down Paras'urāma's course to heaven. That was but right.

[1]Surely an [2]offence done by a person towards a great man [3]yields a fruit which is in keeping with it; for, Bhārgava, having caused an [4]obstacle for just a moment to the journey of the best of Raghus, obtained a permanent [5]impediment to his (own) going to heaven. [115]

38. Thereafter, Das'aratha, having kissed him on his fore-head after closely embracing Rāma who was enriched by the wealth of Paras'urāma's powers that had come over to him and who was handsome with his arms resembling the [1]body of the [2]lord of [3]serpents, entered Ayodhyā

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Compu-Ramayana

सदारान् सादरमवलोकयन्तीनां पौरपुरन्ध्रीणां ⁹नीरन्ध्रितगवाक्षैः कटाक्षैः सौन्दर्यवञ्चित⁸तापिञ्छैः ⁷पिञ्छातपत्रायमाणधवलातपत्रः प्रविवेश ।

लज्जावशादविशदस्मरविक्रियाभिः
ताभिर्वधूभिरतिवेलमवाप्तसौख्यान् ।
इक्ष्वाकुनाथतनयान् प्रथमो रसानां
तारुण्ययोगचतुरश्चतुरः सिषेवे ॥११६॥

विद्ययेव त्रयीदृष्टया दर्भपत्राग्रधीः सुधीः ।
राजपुत्र्या तया रामः प्रपेदे प्रीतिमुत्तमाम् ॥११७॥

इति श्रीविदर्भराजविरचिते चम्पूरामायणे
बालकाण्डः समाप्तः

---

surrounded by the Sarayū river [4]flowing in its [5]vicinity, as if by a [6]trench; he (Das'aratha) was (then) with a white umbrella which was being rendered an umbrella of [7]peacock [7]feathers by the glances that had [9]beset the windows and had excelled the [8]tamāla [8]flowers in loveliness, of the city women-folk eagerly beholding the princes accompanied by their wives.

The first sentiment (viz., S'ṛṅgāra), skilful by association with youthfulness, attended on the four sons of the Ikṣvāku king, who had obtained great joy in the company of those newly wed wives whose amorous excitement was not manifest owing to shyness. [116]

Just as a learned man of very sharp intelligence obtains great delight through knowledge (gained) by Vedic vision, so also Rāma, a wise man of sharp intellect, obtained great joy by (the company of) that princess. [117]

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